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A

L E T T E R

T O

D O C T O R *KING*,

Occasion'd by his late *Apology*.



(Price Two Shillings.)

A

LETTER
TO
DOCTOR KING,

Occasion'd by his late *Apology*;

And, in particular,

By such parts of it as are meant to defame

Mr. KENNICOTT,

Fellow of *Exeter College.*

III

By a Friend to Mr. KENNICOTT,

And lately

A Member of the University of *Oxford.*

*Mordet opprobriis falsis, mutemque colores ?
Falsus honor juvat, et mendax infamia terret.
Quem, nisi mendosum et mendacem? Vir bonus est quis?
Qui consulta patrum, qui leges juraque servat.
Sed videt HUNC omnis domus, et vicinia tota,
Introrsum turpem, speciosum pelle decora.* HOR.

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A

LETTER, &c.

SIR,

IN justice to a *Friend*, with whom I have many years been intimately acquainted, I take the liberty to do for him, what perhaps he cannot *safely* do for himself—*vindicate his injur'd Character*. He has been (I am convinc'd) most *unjustly*, and therefore most *infamously*, charg'd by you, Sir, in your late *Apology*. And, though to the pure eye of *Reason* it may appear necessary for him to answer *personally*; yet, to the dis temper'd eye of *Party*, a step, really innocent, might possibly appear highly criminal. Give me leave therefore, however unknown, to appear my Friend's *Advocate*, at the tribunal of Fame.*

* *Præclare scriptum est a PLATONE, Non nobis solum nati sumus, ortusque nostri partem Patria vindicat, partem Amici.*—*Injustitiæ genera duo sunt: unum eorum, qui inferunt; alterum eorum, qui non proculsant injuriam.* Nam qui *injuste impetum in quempiam facit, quasi manus afferre videtur Socio: qui autem non defendit, tam est in vito, quam si Parentes, aut Patriam, aut Socios deserat.* Cicer. Offic. lib. 1.

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The Public, Sir, after *several last dying Speeches* from you, has now, once more, an opportunity of admiring the wonders of your Genius. The doors, which so uncommonly guarded * the *University Press* from the Members of Convocation, are at last thrown open. And your *Apology* is come forth, recommending itself by the name of DOCTOR KING, in the very first line of the title-page. Such a *Novelty* in Authorship, tho' it has offended some, who give it the hard language of *Imperiousness* and *Self-Significancy*, has been to others matter of no small entertainment.

Indeed, I confess myself fond of *Curiosities*; and have a propensity to pay particular honour to an *Original Writer*. Besides; an Author may well be supposed to receive pleasure, from viewing his name supremely plac'd in the front of *that Performance*, which is to silence every disrespectful tongue, and re-consecrate his violated character. Especially, after he has sent forth various productions, which do not bear the name of their fond parent, in any part of them: whether such concealment has been owing to the *Fear* of acknowledging them (for *Mo-*

* It may be necessary to remark here, that though *Doctors* and *Masters* had never before been refus'd access to the *University Press*; yet, during the printing off *this Apology*, they were absolutely excluded by *the Printers*, in the name, and by the authority, of *the Vice-Chancellor*.

desly,

defty, perhaps, is here out of the question) I pretend not to determine.

One Oration indeed has ventur'd abroad, with some *indications* of its Author's name ; I mean that poisonous, that pestilent Oration,* spoke soon after the late dangerous Rebellion had been crush'd by the glorious Conquest in the Field of CULLODEN. An Oration ! wherein the most rancorous indignation was vented against Heroes and *Conquerors* ; and where the overflowing gall, pour'd forth from the mouth of faction, if meant (and, Sir, I well remember the *astonishment* of your Audience—) if meant to heap insult upon the ROYAL VICTOR,† was only giving him a new Triumph, and crowning

* *Atque hæc Cives, Cives inquam (si eos hoc nomine appellari fas sit) de Patria sua et cogitant, et cogitaverunt ! — Jam enim, hec terna concione, intonuit vox pernicioſa viri, contra quem omnes boni providerent.* Cicero pro Muræna.

† The words of the Orator are so strongly pointed, that 'tis almost impossible to doubt his meaning. For, notwithstanding the ironical Parenthesis, as he is talking of *Heroes*, who were delighted with the slaughter, not only of their *Enemies* but *FELLOW-SUBJECTS*, we are led at once to the *Rebels*. And, as the Great Council of the Nation had, just before, gratefully rewarded THE DELIVERER of their Country from these *Rebels* ; is not that *Great Council* insulted, and are not the *Oxonians* call'd upon to express their abhorrence both of the *Reward*, and of the *Prince* thus rewarded ? Mark the very words, from p. 16.— *Heroibus istis, exteris scilicet (nostros enim, uti par est, semper excipio) qui, quum— suis moliantur exitium, sane expectant, ut summa obser-*

ing him with fresh Laurels. This Oration, then, did appear with some *insinuations* of its Author's Name. For the Title-page (such is the vain *Old Man!*) presents an elegant Copper-plate, containing in a Cypher the Letters W. K ; which Letters the Dedication in some measure explains by GULIELMUS KING — the W and the G being artfully calculated to clash and confound, in case of a Prosecution.

Besides : DOCTOR KING's APOLOGY, it was thought, would look, and sound, so emphatically important, at the very head of the title ; would stamp on the Pamphlet so much *Dignity*, and claim to it such a degree of *Infallibility*, that no man, gifted with common sense, would dare to criticise or attempt to confute it. But, *venerable Doctor*, I think myself bound, by the sincerity of Friendship, publicly to animadvert on some parts of your *Apology*.

vantia, etiam SUMPTUOSE, ab omnibus colantur. Hoscine ut elat Populus? Hoscine vero ut nos Oxonienses colamus? But, for fear he should not be sufficiently understood, he immediately tells us — the Heroes he speaks of are *Enemies to the University* : and, as he would not here be understood of *foreign Heroes*, he must desire to be understood of *an Hero* or *Heroes* in our own Country. If this is not the *proper Key* to three large pages of invective against *Conquerors* ; I should be glad to know, why such an invective, and at such a time, made part of the Radcliffe Oration : and if it be the *proper Key*, I should be glad to know, why such an invective has not been followed with the sentence of *BANNITION*. For — “ *as yet — he remains in Oxford, unpunished and unexpelled!* ”

That high regard, which every *honest* man should cherish, and which every *prudent* man always will cherish for the good opinion of the World,* must render him uneasy under any public attack upon his *Moral Conduct*. And, where the Imputation is fix'd unjustly ; the person injur'd (in my humble sense of things) should always discountenance the *Accusation* ; and, if he *safely* may, publicly *defy*, if he cannot *punish*, his *false Accuser*. This, Sir, I apprehend to be his Duty : even tho' the *Accuser* should chance to be his superior in Station † or Abilities ; tho' the *Accuser* should stand high in the opinion of some, and much higher in *his own* opinion of *HIMSELF*.

You, Sir, in your late *Apology*, have charg'd my Friend with Crimes of a deep dye ; the guilt of which, if charg'd falsly, must recoil with double infamy on your own head. No Evasion, I presume, will be attemped by alledging you have not mention'd him *by name*. Is the name of *Doctor King* to be found in the *Defence of Exeter College*? Yet have you ap-

* *Adhibenda est quædam reverentia adversus homines, et optimi cujusque et reliquorum : nam negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissipati.* Cicer. Offic. lib. i.

† *Iis, qui bonam famam bonorum, quæ sola vere gloria nominari potest, expetunt, sudandum est pro communibus commodis ; adeundæ inimicitiae ; jubeundæ sæpe tempestates ; cum multis aulacibus, improbis, nonnunquam etiam potentibus dimicandum.* Cicero pro Sextio.

propriated to *yourself*, without the least apology, a character there describ'd. *Description* then is sufficient. And the Description you have given *him*, as educated at the University by the joint kindness of many Great and Good Friends, is sufficiently particular. I am persuaded, he will *ever*, with the warmest Gratitude to PROVIDENCE and his BENEFACTORS, *ever* acknowledge this complicated act of *Bounty* and the *Happiness* resulting from it. And I could almost thank *you*, Sir, for the *Honour* undesignedly done him, in characterizing him by this fortunate circumstance

But, if he stands indebted to many worthy Friends for his present Station ; is he not answerable to *Them*, in particular, for his present Conduct ? Is he not bound, in duty to his BENEFACTORS, as well as justice to himself (privately in person, and publicly too, if he *dar'd*) to vindicate his character : especially, when misrepresented so infamously, when bely'd so basely, as by DOCTOR KING, in his *Apology* !—Thank Heaven ! the *Falshoods*, Sir, come from You.

Yours is a very multiform *character* ; tho' in some parts of it the world is generally agreed. I do not say, the world is agreed, in its being *perfectly immoral* ; for you are not yet interdicted *public company*. Nor do I say, the worthy Governors of our Colleges have agreed to *prove the contrary* ; for you have

have not yet been admitted to *their common confidence*. One thing, which the world is generally agreed in, is *your just fame, as an Orator*; excepting in two circumstances (for two circumstances I must except) which I shall hereafter shew to be not immaterial. How masterly your *ELOCUTION*! what a graceful propriety of *ACTION*! *Action*; that essential part of true *Oratory*, however unfortunately discontinued by the *Readers* (for one cannot call them *Speakers*) of the languid and unanimated Discourses in modern times! *

In your *Apology*, you pray to be preserv'd from the Praises of all your Adversaries. You seem, at present, to be in very little danger, on that account; and probably your Prayer will be fully answer'd, as to every Gentleman of *Exeter College*. But surely a *Stranger* may detain your ear, for one moment. And it would be marvellous indeed; if an *old Man*, who can smile upon, and bend low to a *Mob*, for mobbing him to his own *Hall*, could really be deaf to such applause, as is extorted from a generous Enemy. Indulge me then, whilst I gratefully acknowledge, that, at the delivery even of that

* *Meo quidem animo, nihil minus Eloquentiae studendum est, et si ea quidam perverse abutuntur: sed eo quidem vehementius; ne mali, magno cum detimento bonorum, et communi omnium pernicie, plurimum possint.* Cicer. Invent. Rhetor. lib. 1.

pestilent

pestilent Oration, so *instructive* as well as *entertaining* was the MANNER of the Orator, that (shock'd as I was) I could almost have forgiven the MATTER of the Oration : tho' it was so *purulent*, and so *poisonous*, that it has justly familiariz'd the Poet's bitter inective—*Proscripti Regis pus atque venenum.*

Poison, Sir, is most dangerous, when the vehicle is best adapted to please. And, upon the maxim *Corruptio optimi fit pessima*, your singular art of Elocution, instead of extenuating, aggravates the mischief of all your factious slander. The *End*, 'tis the *End* you drive at, so visibly manifesting itself in every seditious harangue,* that raises the abhorrence of all worthy men, and subjects you to the lash of every *true BRITON*.

*For thou canst quake and change,
Murder thy breath in middle of a word,
And then again begin, and stop again,
Speak, and look back, and pry on ev'ry side,
INTENDING DEEP SUSPICION—
Oh ! be no more an exhal'd Meteor,
A prodigy of Fear, and a Portent
Of broached Mischief to the unborn times.†*

* Εἰτ δ' οὐχ ο λογος τε ἐντορος, Αἰσχυνη, τιμος, οὐδ' ο τονος της φωνης, αλλα το ταυτα ψροαιρεσθαι τοις ωλλοις, και το της αὐθις μισειν και φιλειν, ουσπερ αν η ωλλης. Ο γαρ θιως εχων την ψυχην, ΟΥΤΟΣ ΕΠΙ ΕΥΝΟΙΑ ΠΑΝΤ' ΕΡΕΙ· ο δ' αφ' αν η πολις ψροαιρεται την ΚΙΝΔΥΝΟΝ εανη, τελες θεραπευων, οχ επι της αυτης οφει τοις ωλλοις. Οεχων εδε της ασφαλειας την αυτην εχει ψροαιρεσθαι. Demost. contra Aeschin.

† Shakespear, *Richard III.* and *Hen. IV.*

And it is you, Sir, that vainly arrogate, not the fame only of *Tully's* Eloquence, but the glory also of *Cato's* Integrity ? Yes : nothing less !—*qua mente Cato, quo Tullius ore !* But, whatever honours you *mean* to pay the POET ; who, in his beautiful description of you in one character, *charitably takes for granted*, and *presents* you with *the other* ; the world perhaps will be at a loss for any proof of your equalling the *Roman Patriot*, tho' you have pretensions as to the *Roman Orator*. Fain would I extricate the worthy Man (for *my Friend*, Sir, has the pleasure of his acquaintance) from this *incautious* compliment. And, after frequently revolving *your* character and *Cato's*, I think I have at last hit upon one instance of parallelism. Did you not denounce vengeance against *Conquerors*, soon after *PROVIDENCE* had crown'd the Royal *British* Army with *Succes*, with a decisive Conquest over *Scotch* and *English Rebels*, united under the banner of———I name him not, that you may not fall down and worship him. If then *the Victors* could not please ; what must we conclude, was *your* opinion of *the vanquish'd* ?

*Victrix causa DEIS placuit,
sed victa CATONI.*

In every other circumstance, I am so far from discovering *similitude*, that a long succession of *contrarieties* pass in review, when I feast my mind with the character of the *truly-honest CATO* — *At CATONI studium Modestiae et Decoris erat : non Factio, cum factioso ; sed cum modesto, Pudore ; cum innocentia, Abstinentia certabat : esse, quam videri, BONUS malebat ; ita quo minus Gloriam petebat, eo magis Illum adsequebatur ! **

This article of *Cato's Goodness* recalls me to one important circumstance, no less than the chief cause of your *imperfection*, as an *Orator*; a cause, which tumbles you from that chair of *Supremacy*, to which your own airy fancy had exalted you. Hear, then ; and tremble.

*No one can be A GOOD ORATOR,
without being A GOOD MAN.*

For the truth of this maxim, if you should dare to question it, I appeal to the united sense of mankind, at present ; and, as you are out of humour with every thing *new* and *modern*, I appeal also to the best Critics and the wisest Philosophers of *Greece* and *Rome*. Testimonies, on this point, *cannot* well be cited, because they are so numerous ;

* *Sallust. Bell. Catilin.*

and they *need not*, because they are so well known to the Learned. And now, *Mr. Principal*, for the application. Can you then, Sir, be safely pronounc'd *a good Orator*? Lay your hand upon your heart, and say, *Are you a good Man?* Perhaps, in the fortitude of self-sufficiency, and atoning for the defects of other men's good opinion by the plenitude of your own, you will answer roundly in the affirmative, I AM. And indeed, no wonder. The reason is prepar'd for us by *Mark Antony* —

*For, when we in our Viciousness grow hard,
(Oh, misery on't!) the wise Gods seal our eyes
In our own Filth, drop our clear Judgments,
make us
Adore our Errors; laugh at's, while we strut
To our Confusion.*

Having thus somewhat prepar'd the way, by lowering the proud crest of a vain old Slanderer, and stripping from his head some of that false glory, with which he has long labour'd to encircle it; perhaps I may now proceed more safely, in the prosecution of my Friend's Defence against *THAT MAN*, who breathes bold defiance to *Truth*, and *Loyalty*, and *Peace*.

Should I now regulate this vindication agreeably to that method, which *you*, Sir, have

have follow'd in your *Apology*; you would readily allow, I could follow no better model. You open with *the occasion* of your *Apology*; and this (p. 3.) contains one sentence so much more pertinent to my Friend's case than yours, that I shall *inlist* it on his side, from whence it seems to be a *Deserter*. For you say, *I think it incumbent on me to answer those particular charges, lest I seem to confirm them by my silence; and furnish my enemies with an opportunity of commenting triumphantly on their own FORGERIES.* After this sentence, and about two pages more of *Flourish*, you advance to the charges, which have been, or which you *pretend* to have been, publish'd against you. The chief cause of your *Apology* seems to have been the late *Defence of Exeter College*; but the four first charges, which you attempt to remove, are only found, or *said to be found*, in *the Evening Advertiser*.

Under the shelter of this authority then, I begin with *two charges*, brought against my Friend, in a Letter sign'd *Academicus*, in *the London Evening Post*, Dec. 26, 1754. Mark, Sir, I do not expressly charge this Letter upon *you*. Your name indeed was (I hear) generally conjectur'd, in *Oxford*, as soon as the Letter made its appearance there: perhaps, the low *abuse* of the whole, and the known *falsehood* of one part of it, render'd that conjecture so uniform. In truth,

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the whole air of *Academicus*, together with the particular circumstance of my Friend's once low condition (which is so exactly repeated, and so absurdly enlarg'd upon in your *Apology*) would fix the genuine author; had you not made a sort of an affirmation concerning *yourself* and the *London Evening Post*. For you say (p. 14.) *You think yourself bound to declare, you have no concern in that paper.* But, Sir, do you mean by this, that you are not a *Partner*, not one of the *joint-Proprietors*? I am convinc'd, that you are not; and yet, this is the *obvious* and *natural* meaning of the sentence. Would you then be understood to affirm, that *nothing of yours* has ever been inserted in that paper? No: for, it seems, there was *one short Epigram*. What, nothing more? *You don't remember any thing else, of late.* Ah, *Doctor Subtilis!* the shuffle of your *having no concern*, and the evasion of your *not remembring*, added to the *presumptive* evidences, confirm the general opinion.

But, Sir, as you observe (p. 17.) that *false Accusers are sometimes caught in their own traps*; so you seem in danger from an acknowledgment (p. 19.) that *you have employ'd your pen in favour of the Old Interest, and against the friends of the New.* If so; have you publish'd *Pamphlets*? No; none have appear'd on that side, equal to *your abilities*. Have you then contracted with the

the *Ballad-men*, and publish'd any *Monkish Mimiambics* * (as you call 'em) or indeed any other species of *Poesy*? If not; the only remaining kinds of writing are *Essays* or *Paragraphs* in the News-Papers: and the only Papers, likely to have receiv'd your favours, are the *Oxford Journal* and the *London Evening Post*. But, as Mr. Jackson would probably reject every thing of yours, after your peevishly compelling him to ask pardon † (for, it should seem, those, who are the *readiest to affront*, are the *keenest to resent*) the *London Evening Post*, with humble submission, claims the honour of your communications. And thus the word *remember* is, at last, luckily evanescent; and the Letter of *Academicus* is, most probably, one of your own *Animadversions*. In short; who could subscribe himself *ACADEMICUS* so properly, as that Gentleman, who exalts himself as the *Parent*, or *Protector*, of the University? For, what else can be the meaning of *apud ACADEMICOS MEOS*, in the preface to *Tres Oratiunculæ*? ‡ These circumstances then will justify an expostulation with *you*, whe-

* Τι μὲν πωπόλ' επράξεν υπέρ υμῶν ο βασικαρος εποστος ΙΑΜΒΕΙΟΓΡΑΦΟΣ; *Demos. contra Æschin.*

† Jackson's *Oxford Journal*, May 19, 1753.

‡ In the same preface are the following arrogant affirmations—*qui, cum ME accusat, alnam ACADEMIAM accusat; cum MEAS improbat laudationes, EJUS improbat judicia!*

ther in fact the *Author* of the Letter, or only a *Retailer* from it.

The first material charge, against my Friend, is—That *by an imposition he receiv'd a favour from the University itself; which (it appear'd soon after conferr'd) he never deserv'd.* The author of this article is so full of malice and so bent upon falsehood, that he has hardly left room for common sense; at least, he has not given *the least key to his meaning,* supposing him to have any. But probably, there lies the *art of it.* As it is, in every view of it, *an absolute falsehood;* the less intelligible, and the more open to different constructions, so much the happier may he think himself in his aspersion. I have heard of *two attempts to unfold this intricate delusion—that my Friend was not the author of the Book, for which he was honour'd with the Degree: and—that the Degree was not conferr'd on account of his Book, but solely to qualify him for standing candidate for a Fellowship in Exeter College.*

The first solution I can only confute thus: I was intimate with him at the time of his composing that very Book. And I am convinc'd, he would not have sat his name to it, and dedicated it to his *BENEFACtors*, if he had not been the author of both the *Dissertations* it contains: and I think, I may safely defy you, Sir, or any other man, to produce the least proof to the contrary.

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The second solution is equally false with the first. Any member of the University, qualified by *Age* and *County*, may be a candidate at *Exeter College*, as soon as he is *two years* standing; and at the time of my Friend's receiving the Degree, he wanted but *one term*, to have commenc'd *Bachelor of Arts* without particular favour. But, tho' the time dispensed with was but little; yet the countenance of the **UNIVERSITY OF OXFORD**, and especially in consequence of a literary performance, made the favour most acceptable and most honourable; an Honour! which (in defiance, Sir, of your base scurrility) he has the most grateful sense of, with respect to the *University* in general, and those *Friends* in particular, who (without his knowledge) recommended him to *Academical* distinction. And yet, this second solution has, I find, been more generally insisted on than the first. I therefore think myself fortunate, in having it in my power most effectually to silence this clamour, by subjoining the Letter from the **CHANCELLOR** of the University to the **CONVOCATION**; which was, *verbatim*, as follows.

*Whereas it hath been represented to me, that Benjamin Kennicott, Scholar of Wadham College, is a person well deserving of your favour; particularly, on account of a Book lately publish'd by him, entitled *Two Dissertations, &c.* : For*

For a further encouragement to him in the prosecution of his studies, and as an incitement to the Youth of your University to follow so laudable an example; I give my consent, that the Degree of B. A. be, in the fullest manner, conferr'd upon him, without Fees.

I am, &c.

The second charge is — That my Friend had been guilty of strange impudence to the Lady, who had been his first and principal Benefactress. A charge! aggravated by such flaming particulars of Disgrace, that probably the very *Father of Lies* never invented one more truly malicious, or more false in every single circumstance. Perhaps it may be said, if the charges in this letter came from *Dr. KING*, why are they not found in his *Apology*? I answer: *Dr. KING*, as Head of a Hall, must have known, that the falsehood of the *first* charge might be prov'd at any time; and 'tis probable, he knew (before he printed off his *Apology*) that the falsehood of the *second* charge had been prov'd already. For my Friend, conscious of his own innocence on this head, writ to the only LADY, who could be intended by the description, as soon as he saw the Paragraph. And his *BENEFACTRESS*, in an answer sent him with her usual Friendship, is pleas'd to affirm, that *the aspersion is, in every respect, absolutely false.*

Here then, it is impossible to avoid making one reflection—on the VILLAINY of that *News-Paper*, which you, Sir, so strenuously recommend *. Think you, that the Proprietors of that Paper would esteem it *Criminal*, to keep in regular pay RUFFIANS, whose very profession should be to *rob* and *murder*, for the benefit of their Masters? If they would think this *Criminal*; then let me ask, with a warm resentment of this complicated Injury to my Friend — What is *Money*, when compar'd with REPUTATION? † Or—What is *Life*, when oppress'd with INFAMY?

Without farther *appearance* of Digression, I shall proceed to the charges in your own *Apology*; as soon as I have paid one compliment to a Gentleman, who has lately oblig'd himself with a *false* account of what he is pleas'd to call a *Watch-Plot*: a Plot, which (I firmly believe) may be express'd with strict justice in a sentence of your own (p. 40.) *Every little incident, which would be laugh'd at, and contemn'd, in another place (and, let me add, in Oxford, at another time) is magnified into a most enormous crime.* As this anonymous Writer, suppos'd to be the *contingent Doctor*, may resent my total neglect of him, on this occasion; I shall just hint,

* *Apology*, p. 13.

† Τες μεν Διαβολες μαλλον η τις; Κλεπτικης εργασιεις μειζω ζημιας ηγεμονευει, Φιλων η Χειραδων γερισκεσθαι. Xenoph. de Agesilao. that

that he might have spar'd, at least, *two* pages of his pamphlet. And his *Sneer*, about the *Honourable House of Commons* voting in *Lord Parker* and *Sir Edward Turner*, quo jure *quaque* *injuria*, only to secure my *Friend* a *considerable Wager*, has not more of the *novelty* of *Impudence* in it, than singularity of *Falshood*. Since my *Friend* has not (as I am most satisfactorily assur'd) from the beginning of the *Election* to the present time, *had the least Wager depending on the success of it*.

The charges then, *venerable Doctor*, which you yourself, in your own *proper* person, and *authoriz'd* by your own *immortal* name, have produc'd against my *Friend*, are these —

1. *That he is an Enemy to the University of Oxford.*
2. *That he has insulted the Governor of the University to his face.* And,
3. *That he afterwards revil'd him in a *Libel*, dispers'd thro' the whole Kingdom.*

I do not include here, as a regular article in charge against him, *his original POVERTY*; because that *crime*, however fiercely push'd in *one* sentence, is gently withdrawn in *the very next*: and yet I shall remember to offer *some excuse*, for *his not being born a Gentleman*. Nor do I include, in the preceding list, the article concerning *INFORMERS*, however gracefully adorning every page of your

Apology ; because that *crime of crimes* is not expressly charg'd upon *him* : and yet the *Informers* shall not be totally forgotten.

The first, and the most malignant, of these several charges is—That *he is an Enemy to the University of Oxford*. This, Sir, you know, is asserted, in p. 42. ; and insinuated, in p. 36. And to this *vague* and *general* charge I return the following Answer.

Of all crimes, which the villainy of man can perpetrate, or which the greater villainy of a *false Accuser* can charge upon the innocent, none is more justly detestable to *God and Man* than *INGRATITUDE*. Perhaps it may more properly be call'd *a complication of Crimes* ; as being not only an *insult* on the *Beneficent*, whose favour is abus'd ; but an *injury* to *Society*, as tending to banish *Benevolence* out of the world. And indeed the jealousy of some men, for the preservation of this *Heaven-born Virtue*, has led them to assert, that *Ingratitude is all crimes in one* — *Ingratum si dixeris, omnia dices.*

Suppose, for instance, at the opening of Dr. RADCLIFFE's *Library*, built with a part of that vast Legacy he munificently bequeath'd ; a man, who would be *Orator* on that joyous day, should, in the presence of a *grateful University* and of the *Trustees*, insult the memory of that great *BENEFACtor*, because

because he had not left **EVERY THING** in the Power of these *Trustees* ;* would not so *ungrateful a Monster* have been *biss'd* † from amidst that honourable Assembly, and be for ever doom'd to solitude and silence ?— For the same man ever to be *permitted* to harangue the same Assembly again, would surely be *impossible* ||.

If such then be the guilt of the ungrateful to *Individuals* ; how does the argument rise upon us, when referr'd to any *public Body* or *Society* ! And, to illustrate this point, let us suppose some *Head of a House* to have stood *Candidate* for representing our University in Parliament : suppose him to have made the most earnest application to every

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College,

* *De hac re aut male judicasse, aut plane errasse videatur RADCLIVIUS noster. Quid enim? Quibus tot professiones, tanta pecunia, ac tota hæreditas credebatur; nonne iis ALIA OMNIA essent concredenda?* Oratio in Theat. Sheldon. Oxon. April. 1749, p. 12.

† How applicable, in such a case, had been the following lines, spoken of *Satan*—

*So having said, a while he stood, expecting
Their universal shout and high applause
To fill his ear; when contrary he hears,
On all sides, from innumerable tongues,
A dismal universal Hiss, the sound
Of public Scorn*————— Milt. 10, 504.

|| Upon an absolute Interdict of this kind, the chief Magistrate would have received from every true Friend to the University the following compliment.

*Νῦν δε το δη μεγ' αεισεν εν Αργειοσιν ερεξεν,
Ο; τ ει ΑΩΒΗΤΗΡΑ ΕΠΕΣΒΟΛΟΝ εσχ' αγοραων.*

Iliad. 2, 274.

College, with assurances of *everlasting Gratitude* for the favour of his Friends, on that critical occasion : suppose, *but one College* in the whole University declar'd for him *unanimously* ; and that half the Gentlemen in that College, in order to serve him the more effectually, voted for **HIM ONLY**. Can we suppose, that this singular *Service* could be afterwards requited by singular *Ingratitude*? Is it possible to suppose, that *a Gentleman*, so publicly oblig'd, should think it his *duty* publicly to insult that same College with the most rancorous virulence ; and, for want of real Crimes to urge against it, to publish the most abusive Falsities ?—*No Censure* (I dare say, venerable Doctor, you will agree with me) *No Censure* could be equal to *such a Conduct*. And yet, EXETER, Sir, EXETER, is that *College* ; and You, Sir, You are that *Candidate* ! *

And if such be the Guilt of the Ungrateful to any single *Society*, should not a Charge of *Ingratitude* to THE WHOLE UNIVERSITY be accompanied with the strongest proofs ? Most certainly. And yet, astonishing as it must

* See *a Copy of the Poll for the University*, printed at Oxford, 1722. So that we have full proof of the strange disorder of this Gentleman's mind. And indeed, if such had not been the case, in this particular instance; yet are there many other circumstances in the behaviour of this Candidate, which would recommend the following question—*TUNE ES ILLE, quo Senatus carere non potuit?* Cicero pro Domo sua.

must appear, this weighty charge from *You* is not supported by — one — single — argument !

— *Telumque imbelle sine ictu Projiciſſis* —

But could you vainly think, *your Accusations* would stand *self-supported* ? What ! so little acquainted with your own character, or rather, with your want of character ! Descend into yourself ; and supplicate the few Friends you have yet remaining. Perhaps you'll find, either by deep reflection or charitable information, that *your word* is at present no degree of confirmation. And, if I have any skill in Augury, the day will soon come, when *the word of Old King* will be proverbial ; and *his affirmative* be admitted as the strongest *negative*.

And now, Sir, I will answer this charge of yours more expresly. And, in order to answer it to the greater satisfaction of all *candid* men, I shall state what I mean by *the University of OXFORD*.

By this *august* name, I do *not* mean *any one single Person*, how highly soever exalted in his station. I do not mean either the *Chancellor*, or his Deputy the *Vice-Chancellor*, or any one of their Inferiors, even down to *Doctor KING*. Nor do I understand by it any particular *Club* or *select Junto* ; whether consisting of *five* or *ten* Academics, resident in *OXFORD* : Much less *fifty* or an

hundred persons, not resident; supposing so great a number should keep their names (or have their names kept) in the College-Books, and exhibit themselves *only* at the critical season of *some public Election*.

But, by *the University of OXFORD*, I understand a number of magnificent Colleges and Halls, each containing Learned Men; *resident*; and united in one large Body, under a general Governor. A BODY! which, for having inculcated on the minds of Youth the principles of *Religion, Loyalty and Learning*, for many hundred years, has justly acquir'd great *Fame and Glory*; and that, not only in our own Country, but in every civiliiz'd Nation under Heaven!

Now, as this *UNIVERSITY*, however truly-Great, has never yet arrogated to itself *Infallibility*; I presume, that even *a Majority* in this University *may err*. It would be less presumption, to say, that *some*, in so numerous a Body, *may err greatly*. And it would be no presumption at all, to say, that *some one person* in it may possibly prove *A VILLAIN*. The great principles, which particularly affect the inhabitants of this Nation, as *Men, Gentlemen, Englishmen, and Christians*, receive here a considerable part of their culture: and therefore the *Principles* here taught, and the *Practices* here encourag'd, are of the utmost consequence to the religious and civil Happiness of this Nation.

I apprehend it therefore to be the Duty of every *Academic* most strictly to guard *his own Conduct*; and, having well regulated *himself*, to let his *eye* be circumspect and his *tongue* be free, for the emolument of *his Brethren*.

At this season in particular, when the *Religion*, here inculcated, is allow'd to be *pure*; and when the *Learning*, here taught, is allow'd to *flourish* in all its various branches: at this season, when the only *danger*, that threatens, is owing to a *wrong* notion entertain'd of *a general Disloyalty* here; I humbly apprehend it, to be the *indispensable duty* of every *Academic*, to *demonstrate his own Loyalty to the world*. But how—that is indeed the question. A question; which, for the more effectual vindication of my Friend, and not from any conceit of superior wisdom, I determine thus.

Every person, at his *Matriculation*, if *sixteen* years of age, takes the Oaths of *Allegiance* and *Supremacy*; and every person, admitted either a *Clerk*, *Exhibitioner*, *Scholar*, *Fellow*, *Head* of any *College*, or, *Sir*, *Head* of any *Hall*, takes (or is requir'd by *Act of Parliament* to take) the Oath of *Abjuration*. As this last solemn Oath will be referr'd to hereafter, and is not (I am certain) sufficiently attended to; I shall here cite the principal parts of it: and perhaps, *venerable Doctor*, you may have forgot it, after *four and thirty years* from the time of taking it.

" **I** (W. K. suppose) do sincerely acknowledge, before God and the world, that our Sovereign Lord King **GEORGE** the second is *lawful King* of this Realm. And I do solemnly declare, that I do believe in my conscience, that the person pretending to be King of *England*, by the name of *James* the third, hath *not any right* whatsoever to the crown of this Realm: and I do renounce any Allegiance to him. And I do swear, that I will bear true Allegiance to his Majesty King **GEORGE**; and him will defend, *to the utmost of my power*, against all traiterous Conspiracies and Attempts whatsoever, which shall be made against his *Person, Crown and Dignity*. And I will *do my utmost endeavour to disclose*, and *make known* to his Majesty and his Successors, *all Treasons*, which I shall know to be against him or any of them. And I faithfully promise, *to the utmost of my power*, to defend the Constitution of the Crown *against* him the said *James*, &c. And all these things I do plainly and sincerely swear, without any secret reservation whatsoever. And I do make this acknowledgment heartily, willingly and truly; *upon the Faith of a CHRISTIAN. So HELP ME GOD!* "

In taking this most solemn Oath then, every Foundationer hath voluntarily *bound his SOUL*,

SOUL *, to observe the three following articles —

1. *To the utmost of his power, to defend His Majesty King GEORGE, against all attempts, which shall be made against his Person, Crown, and Dignity.*
2. *To the utmost of his power, to oppose all the Enemies of His Majesty, and particularly the person called The Pretender.*
3. *To do his utmost endeavour, to disclose, and make known, to His Majesty, all Treasons: that is, he has bound his Soul to be AN INFORMER †.*

I apprehend myself now writing, for the perusal of some *serious* Men; such, as hope for Salvation thro' *Faith in CHRIST*, from which *holy Faith*, as well as from the power of *Natural Religion*, this Oath receives its awful sanction. And I proceed to apply the three preceding articles to the case of *every OXFORD Foundationer*.

* An expression frequently used in the Holy Scripture, particularly *Numb. ch. xxx*; the more strongly to enforce the observance of a solemn engagement.

† No wonder therefore, that *the Pretender*, in his declaration at *Lucca*, dated *Sept. 20, 1722*, should so pathetically complain of there being, in *England*, *infamous Informers*. And is there not some ground for *suspecting* those, who, notwithstanding their own Oaths, are *remarkably bad* in the very same complaint? *Quis est, qui Catilinæ similes cum Catilina sentire non putet?* *Cicero* in *Catil.* 2.

By the *first* article then he is bound to defend King GEORGE, to the utmost of his power ; and that, in three different ways—by most resolutely protecting *his sacred Person* (if an occasion should happen) from the violence of *Ruffians* and *Assassins*—by most zealously defending *his Crown* against all his Enemies, and particularly *the Pretender* and *his Adherents*—and by maintaining, with all the earnestness of argument, *the real Dignity* of the Character, Fame and Glory of His Majesty, against every kind of *Slander* ; whether full-blown from the *Trumpeter* in public, or whisper'd by any more cautious *Traitor* in secret places.

By the *second* article he is bound *actively* to *oppose* all His Majesty's *Enemies*, and particularly *the Pretender* to his *Crown*. And opposing these, *to the utmost of his power*, must be manifested—in case of *a Civil War* in the *Pretender's* favour, by *a voluntary offer of at least part of his Fortune*, if he be rich ; if not able to contribute assistance this way, by animating those that can—by exposing, on all proper occasions, the *absurdity* of the *Pretender's* *claim*—by representing the inevitable *destruction* of our *Religion* and *Liberty*, in case of *his success*—by countenancing and associating with those, who, with a prudent freedom, express their just abhorrence of *Jacobitism*, and whose *Actions* square with their

Professions—and lastly, by shunning the pestilent company of those *Miscreants*; who deliberately *swear Allegiance* to King *GEORGE*, and yet (in desperate defiance of every consideration sacred and civil) talk for, sing for, get drunk for, and even *pray for the speedy and happy RETURN* of the *Pretender*!

And, as to the *third article*, the case, stript of all *fatal Sophistry*, is clearly *this*. Has a man *sworn* to discover to His Majesty (which includes His Majesty's Representatives in Justice) all Treasons, that come to his knowledge? If so, when he hears Treason, and does *not* so discover it, is he not *perjur'd*? Yes, most certainly. But, if he does discover it, shall he not be call'd an *INFORMER*? Yes, as certainly. And, *what then*? Is it at all *infamous* (I would ask) to *take* this Oath, and *swear to be an Informer*? If it is; are not *all Foundationers* infamous? If it is *not* infamous, to *take* the Oath; how can it be infamous, to *observe* it? Is not the Infamy, in every other case, thrown upon him that *violates*, and not on him that *fulfills*, this sacred Obligation? The *Informer* then, for *Conscience-sake*, cannot be an *ignominious character*; I repeat, that the *Informer*, for *Conscience-sake*, cannot possibly be an *ignominious character*, 'till it shall become *ignominious to be a man of Honour*; * 'till it shall

* *Ubi igitur est crimen? Hujuscemodi crimen? Minime; nisi HONOS Ignominia putanda est.* Cicero pro Cornelio.

become *ignominious*, to venerate RELIGION both *Natural*, and *Revealed*: for *both these* join, in the strongest manner, to consecrate AN OATH. But, *who* is it, that calls this *ignominious*? If the man be *himself* infamous, his *Obloquy* is genuine *Praise*. Mark *the Man*, who has been lately the most *outrageous* against *Informers*! Is he not *more infamous* than others, as he is *more outrageous*? —Did ever *Higbwayman* extol the method of pursuit by *Hue and Cry*? No: he well knows, the method, which is *salutary to Society*, is *destructive to himself*. True it is, that the Age we live in, is miserably corrupted; and *Uprightness* frequently falls a *Sacrifice* to the *banter* of the profane, or to the *menace* of the *harden'd Transgressor*. But, shall the *Transgressor* be more daring, be more *resolute* in his *vices*, than the *Upright man* in his *Virtues*? In short, the question (if it can possibly be made a question) comes to this—Shall *man* be *fear'd*; and shall *GOD* be *defed*? If so—Be *astonished*, *O Heavens, at this!* And now, *blush*, every pretending *Christian*; *blush*, *venerable Doctor* (for, I suppose, you *call yourself* a *Christian*) at the determination of a BETTER *Heathen*.* *Quæ Jurejurando, quæ in æternam memoriam sancta atque sacrata sunt, ea, cum Perjurio nostro, tollere parant. Veremur quidem vos, Romani;*

* LYCORTAS; Liv. lib. 39. c. 37.

*et, si ita vultis, etiam timemus: sed plus et
veremur et timemus DEOS IMMORTALES!*

SUCH then is The OATH of ABJURATION.
SUCH therefore are The Political PRINCIPLES
of the UNIVERSITY OF OXFORD.
Let PRACTICES speak for themselves.

THESE then, Sir, are the *Principles* of my FRIEND; and his *Practice* is strictly conformable. Where then falls your charge? How is he then *an Enemy to the University?* To render the absurdity of this Aspersion the more manifest, let us suppose, there existed a *Doctor*, Head of a College or Hall, who (not to enumerate his other crimes) should, in a full Assembly of the University, *thrust himself* into the *Rostrum* in the Theatre: should, from thence, libel *all orders and degrees of men, in the Government or in favour with it*: should, just after a Victory over *Rebels*, lament the public and private *Miseries*, not as arising from *Rebellion* but from *War*, and insult *Conquerors*: * should, after

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* How would it be possible for a *true Patriot*, to express either *sorrow* or *indignation* (unless against the *Rebels*) on looking back upon the *Rebellion* just subdued! No *good citizen* can be *dismal*, amidst the just triumphs of his Country. Οὐκ ταῦ της πολεως αγαθῶν πεφρίκως ακρω (says the Grecian Orator) καὶ σεων, καὶ κυπίων εἰς την γην· ωπερερ ο δροσερες πλος, ος την μεν πολην διασυρει — ΕΞΩ ΔΕ ΒΑΕΠΠΕΙ. And as to the Roman Orator, how triumphant was

pronouncing our *Country ruin'd*, with solemn apparatus, introduce a *Prayer*: should, just after the flight of a *Pretender* to the Crown, begin this *Prayer* with **REDEAT**—then a Pause—then, expressing his apprehension of the great *offence* this word would give, and insulting *those* who were likely to be offended, should emphatically shout again **REDEAT**; * and then proceed in such an *allusive* manner, that every auditor suppos'd him upon the very verge of *High Treason*: † and should any number of *Academics* offer up applause to this **VETERAN IN FACTION**,

was his Oration, on the defeat of the rebellious *Catiline*! *Rempublicam, Quirites, vitamque omnium vestrum, bona, fortunas, atque hoc domicilium clarissimi Imperii, Deorum immortalium summo erga vos amore, ex flamma atque ferro, at pæne ex fauibus fati crepta, et vobis conservata videtis!* — *Non minus nobis jucundi atque illustres sunt ii dies quibus conservamur, quam illi quibus nascimur.* — *Multi sœpe honores Diis justi habiti sunt ac debiti; sed profecto justiores nunquam!* *Catil. Orat. 3.*

* Should we not call the Orator a *free-spoken man*, if he was publicly to avow his own *Disloyalty*, and turn *Informer* against *himself*: if he was to tell his Audience, he knew the word **REDEAT** would offend, because it came from *him*—“*hoc verbum meum, quippe meum?*” In the Translation of a celebrated Oration, publish'd in 1750, the translator (who by the introduction discovers himself to be *disaffected*) renders **REDEAT** by **RESTORE**—as being (however contrary to custom and authority) most properly expressive of the Author's *Prayer* for a *Second Restoration*.

† *Sermonis ansas dabat, quibus reconditos ejus sensus tenere possemus.* Cicero pro Sextio.

with

with impunity —— What would the *serious* part of the World think of the *perjur'd Orator*, of those who rashly offer'd incense to the *Idol*, and of those who dar'd to countenance, by not punishing, the *Idolatry*? * Would it be a *crime*, would it not be matter of *strict duty*, for every loyal Academic, to express the deepest concern for the *University*, and to treat the *Orator* with —— but, I confess, I know of no words expressive of *proper Punishment*. I shall only add, that to call the Man *an Enemy to the University*, who dares declare himself an Enemy to *Such a Man*, is as flagrant an absurdity, as to call a worthy citizen *an Enemy to the City of London*, for declaring himself an Enemy to the *treasonable and blasphemous Orator* in *Lincoln's-Inn-Fields*. (But — pardon should be ask'd, even of the *latter*, for the Comparison.) If this then, venerable Doctor, is to be call'd *Enmity to the University*, my Friend must glory in the Appellation: and may such Enemies, and *NONE but such*, increase day by day!

Having thus attempted, and I hope successfully, to remove from my Friend your *first* unsupported charge, I proceed to the

* *Nomen vestrum, scitote, nationibus exteris odio futurum; si istius hæc tanta injuria impunita discesserit. Sic omnes arbitrabuntur, cum hæc omnino fama percrebuerit, non istius solius hoc esse facinus, sed eorum etiam qui approbarunt.* Cicero in Verrem, lib. 4.

second ; which is, that he has insulted the Governor of the University to his face—meaning, I presume, the Vice-Chancellor. Here then I shall beg leave to adopt your own polite language (p. 11.) and affirm, *to your confusion, Sir, (if any thing can happen to your confusion) that this Accusation is, like the former, a most base and infamous Falshood, and a repeated proof both of your rancour and folly.* If it be said, that I cannot assert this charge to be *false*, upon any knowledge of my own ; I answer, neither can Dr. King, upon *his own* knowledge, assert it to be *true*.

The time, when you insinuate this insult was offer'd, is, when the Rector of *Exeter College*, and four of the Fellows (of whom my Friend was one) waited on the Vice-Chancellor. But I have been assur'd by my Friend (whose account is confirm'd by the other Gentlemen) that he behav'd to the Vice-Chancellor with *due respect* ; and that great *decency* was observ'd thro' the whole conversation, which lasted above half an hour : that my Friend ask'd but *two questions* ; begging leave, before he propos'd *either* ; and proposing *both*, with such a submission as became the distance between the Vice-Chancellor and a *Fellow of a College*. Well, therefore might he be astonish'd at the *effrontery* of a charge, so publicly produc'd ; which can most easily, and will most readily, be confuted by the Vice-Chancellor himself.

self. For I make no doubt, but *Justice* will be done my Friend, on this occasion; and I appeal to the *Vice-Chancellor* accordingly.

The *third* charge is, that *my Friend*, after this interview, revil'd the *Vice-Chancellor* in a *Libel* dispers'd thro' the whole kingdom. By this *Libel*, I presume, is meant the late *Defence* of *Exeter College*. Here then I remark first, that, supposing the *Defence* to be a *Libel*, the Punishment on the Author, if found to be an *Academic*, would doubtless be *not over-gentle*. And yet this charge, however dangerous, is advanc'd roundly, without the least pretension to proof of any kind. I know of no excuse, that you, *Doctor William King*, can make for advancing these *three* criminal charges without proof, but—either, that such charges from *any man*, without proof, *could possibly do no harm*—or, that such charges from *You*, tho' supported by any arguments short of demonstration, *would not be credited*.

But, I would ask, upon this occasion, is **TRUTH a LIBEL?** Can *Truth*, when necessarily urg'd in answer to a *public Accusation* and in *defence of injur'd Reputation*, be properly call'd a *Libel*?* If not; has it been yet prov'd, that the *Defence* has *falsly stated*

* Νυν γαρ ερχονται μην οι πολεμιοι, αεχοντες αδικων χειρων. Τι επιγνωνη τη αλεξανδραι δικαιολογεισ, η τη τοις φιλοις αεργειν καλλιον; Xenoph. Cyrop. lib. 1.

the Vice-Chancellor's Speech? Does not the Vice-Chancellor's own account of his Speech remarkably confirm the short detail of it given in the 4th and 5th pages of *the Defence*? But I leave that Author, *whoever he may chance to be*, to support his *first* Defence by his *late Address*, and whatever else the conduct of his enemies may call for. I have only to say; if my Friend *does not* know the author, he can *discover* nothing. But if he *does*; as the author (however highly applauded by many) is by some call'd a *Criminal*; surely, Sir, you would not have him *inform* against his *Friend* or *himself*. The mischief is, there is *no Treason* in the *Defence*; and consequently, if he knows the author, he is *not bound by his Oath* to give any information.

Whatever be the merit or demerit of *the Defence*; you, Sir, have no right to assign him, as the author of it. But (permit me to use your own words on this occasion) the Reader is, by this time, perfectly acquainted with your manner of treating him; and hath observ'd, how you cause him to be, and to do, whatsoever you please, provided you can infer something from your Forgeries, which may lessen or disparage him. Now, as to an open acknowledgment, whether he is, or is not the author; I do not conceive it is of any concernment to the Reader, or of any consequence to the present vindication; nor do I believe, the equity and candor

candor of the public will expect it from me—especially, as my Friend lives yet under the awe of the University-Statutes. But, Sir, *he has not the vanity, to arrogate the labours of another man's pen.* And therefore I shall conclude, that, as it is probable, you have, in another instance, endeavour'd to rob him of his title to a Book, which *certainly was his* ;* so now, you would fix upon him a Pamphlet, which *probably is not his*.

Having thus dispatch'd the *three* charges before enumerated, I come, agreeably to my promise, to mention one very singular objection—a crime, which not only *you* have charg'd him with; but which (how strongly soever I am bent upon his vindication) even *I myself* must acknowledge to be true: tho' it *will indeed admit of some alleviation*, as he could not possibly prevent it. It is *his Original Poverty*. He was born, we are told, *upon a dunghill*: he was *meanly descended*: he was *the son of a low mechanic*: nay, to finish him at one stroke, he was *the son of a Cobler*. But, how now, Doctor? What! writing *Panegyric*, instead of *Satyr*! I am possess'd with a strong notion, that, as you were hurrying towards the end of your pamphlet (reminded thereby of your hastening towards the close of life) *a Fit of Com-*

* See page 15.

punction must have seiz'd you, for the vile aspersions thrown out upon an innocent man: and that you, at once, resolv'd to make him *some sort of satisfaction*. And how is this done? By publishing to the world, that the person, thus obscurely born, had so effectually recommended himself, as to rise, at last, to be of consequence enough to provoke, to the utmost stretch of indignation, even **DOCTOR KING!** And that you really meant this *generous compliment*, is demonstrable from the following words of yours, which make part of the paragraph here referr'd to; p. 43. *I have an equal deference for virtue and knowledge, in what place soever they are produc'd, or whether they proceed from a palace or a cottage: and I have always thought it very ungenerous to reproach any man of worth and learning with the obscurity of his birth and family.* And, Sir, you are not the only wise man, of these sentiments. You well remember the following lines, in *All's well that ends well*.

— Strange is it, that our Bloods,
Of colour, weight, and heat, pour'd all together

Would quite confound Distinction, yet stand off
In Differences so mighty —
From lowest place when Virtuous things proceed,

The place is dignified by the Doer's Deed.

And, to mention no more Authorities, our friend HORACE * has vindicated the same positions against the supercilious Witlings and wealthy Fools of antiquity. But *Horace* indeed lash'd others in his own defence. For he also had the good luck to be *born upon a dunghill*; tho' he had afterwards the better luck to be intimate with MÆCENAS, that most celebrated Patron of learned Men. The Poet's whole Satyr, on this subject, is excellent; and yet every Reader has been particularly pleas'd with the Character of the *poor old Man, his Father.*

*Atqui, si vitiis mediocribus ac mea paucis
Mendoza est natura ———
Si neque avaritiam, neque sordes, aut
MALA LUSTRA*

*Objicit vere quisquam mihi ———
—— Si vivo et carus Amicis
Causa fuit Pater his, qui macro pauper agel-
lo &c:*

*Nec timuit, sibi ne vitio quis verteret, olim
Si præco parvas, aut (ut fuit ipse) coactor,
Mercedes sequerer. Necque ego effem que-
stus. Ad hæc nunc*

*Laus Illi debetur, et a me gratia major.
Nil me pœniteat sanum PATRIS HUJUS —*

Thus, Sir, might my Friend justly triumph at the Character of his *Father*: a

* See *Satyr. 6, lib. 1.*

Character ! which it would be unpardonable, upon this occasion, not to draw forth into public view. It is the character of *a Father* ; who, like *you*, Sir, having seen a long succession of rising and setting Suns, is advancing by gentle steps towards the Evening of Life. But, though nearly (I believe *exactly*) on a level, in the number of your *years* ; good GOD ! how disproportionate in *Vice* and *Virtue* ! * Were I equal to the description ; what a triumph for the son of the *One*, above the son of the *Other* !

Let the Reader represent to himself, on the *left* hand, (I am here only *supposing* a character) a man (perhaps) born to a *Patrimony*, which he would never have acquir'd : in *Youth* ; riotously consuming the wealth of others in vices of his own : at *middle Age* ; daringly insulting that *Government*, which too securely protected him ; and tho' bound, by the most solemn Oaths, to support the *monarch on the Throne*, constantly sounding the trumpet to *Rebellion* : in *Old Age* ; infamously publishing the *Re-*

* *Ex hac enim parte pudor, illinc petulantia; hinc fides, illinc fraudatio; hinc pietas, illinc scelus; hinc constantia, illinc furor; hinc honestas, illinc turpitude; hinc continentia, illinc libido: denique æquitas, temperantia, fortitudo, prudenter, virtutes omnes, certant cum iniuritate, cum luxuria, cum ignavia, cum temeritate, cum etiis omnibus: postremo bona ratio cum perdita, mens sana cum amentia, bona denique spes cum omnium rerum desperative configit.* Cicero Catilin. 2.

vellings and *Debaucheries* of his youth ; vainly exalting himself, as the centre and circumference of all merit ; a pretended *Friend*, but real *Enemy*, to the University ; a scandal thro' life to the Religion of his Country, not only by the depravity of his *Practice*, but by the libertinism of his *Conversation* : in short ; belov'd by none ; respected by few ; detested by many ; mistrusted by all ; and even curs'd by his own Offspring !

But, on the *right* hand, (I am now drawing a *real* character) behold a Man, born to no fortune, yet above want : in *youth* ; industrious in the station assign'd him by Providence ; exact in his morals ; exemplary in his Religion : at *middle Age* ; loyal in principle, peaceable in practice ; enabled to exchange the more *active* Life for a more *contemplative* ; ever warm for the glory of the Church of England ; concern'd for, yet charitable towards those, who are not of her Communion ; qualify'd by *uncommon reading* to judge of his own happiness, as a *Protestant* and an *Englishman* ; and most effectually recommending to others (with zeal regulated by prudence) the important duties arising from both these characters : and now, in *Old Age*, I shall only say, enjoying the prospect of that awful period, which, however favourable to himself, will cause deep distress amongst his

nume-

numerous surviving Friends! — Happy would it be for *you*, Sir; were YOUR latter End to be like HIS!

Having thus attempted, with the strictest justice, to vindicate my injur'd *Friend*, and to place in its genuine point of honour the character of his insulted *Father*; I proceed to the only remaining article I have engag'd to consider, your favourite article of THE INFORMERS: a name this, which you are so passionately fond of, that it occurs above 60 times in 48 pages! An *Informer* then, according to your description, is a *Beast* * replete with every thing noxious and baneful to *Mankind*; or rather, not so properly a *Beast* as a *Devil* †. But, Sir, how is this? Perhaps you are not aware, that you are transforming into a *Fiend of darkness* even an *Angel of Light*: for, alas! good man! you are making a *Devil of YOURSELF*. For even *you*, Sir, have surely been an *Informer*, since your commencing *Principal*, in 1720; when, if not before, you took the Oath of *Abjuration*. And that *you* have turn'd *Informer* against the UNIVERSITY, and in the *worst* sense, I shall shew hereafter.

Here then I shall only ask, is it *possible* to suppose, you have not known any instance of *Treason* against his majesty King

* *Apology*, p. 28.

† *Ibid.* p. 14.

GEORGE, either within *St. Mary Hall*, or out of it? No! not any single instance; before, or since, or during the last *Rebellion*! If you have; have you turn'd *Informer*? If so; have you not perverted yourself into an *Evil Spirit*? If you have not turn'd *Informer*; are you not then *perjur'd*? If so; have you not sold yourself to the Father of *Lies* and the Patron of *Perjury*? Choose, *venerable Doctor*, either of the two alternatives you have the greater fancy to. When you talk (page 35) of *venturing all but your Soul*; this implies some kind of thought about the possibility of *your future danger*. May you see your Danger, if guilty of *wilful Perjury*; and live to be sincerely penitent! And, in hopes of recalling some of *those* you have fatally deluded, may you manifest, *publicly manifest*, your repentance for a *Crime*, which bids the boldest defiance to **THE ALMIGHTY.** *

Every *Foundationer* then having voluntarily *bound his soul* to inform of all Treasons, may I not hope for the consent of every such *Foundationer*, to call giving *Information* a matter of strict honour, because it is a matter of strict *duty*? But should we, for once, invert the nature of things; should we call

+ *Qui Fuijurandum violat, is FIDEM violat; quam in Capitoliis vicinam Jovis OPTIMI MAXIMI majores nostri esse voluerunt.* Cicer. Offic. lib. 3.

every man of conscience *a Villain*; and should we (with a profaneness of *modern* growth) say, that he, who performs his own Oath, *sells himself both Body and Soul* *: yet *who, what, where* are the *Informers* so constantly trumpeted in the *Apology*? They are, you say, *a society*. But, *who* are the Men? *What* their Names? *Where* their Habitations? Exist they in the *Moon*, or in *Fairy-land*, or in *Utopia*? I know of no such Society; and can only account for the loud alarm, upon this single principle—that the *old Trumpeter* and the *old Dreamer* are the very same person.

There is *one Gentleman*, however, who stands so frequently *distinguish'd* (and Sir, I will add, so honourably *dignified*) by your title of *The grand Informer*; that it is impossible to mistake *him*. And as I shall receive a double pleasure from undeceiving many *good men*, at the time that I am mortifying a *very bad one*; I shall now state, with the most sacred regard to Truth, the cause of this Gentleman's celebrated INFORMATION.

Mr. RICHARD BLACOW, of *Brazen-Nose* College in *Oxford*, took the degree of *Master of Arts* in 1747. In consequence of an *Exhibition*, (for which he was not indebted to any members of the University) he had

* *Apology*, p. 20.

taken the Oath of *Abjuration* ; by which he had *bound his Soul* to discover all Treasons against his Sovereign, that should come to his knowledge. In the *first year* of his being *Master of Arts*, he was appointed *Master of the Streets* in one particular Parish ; where he was commanded by the *Statute*, (which he had also sworn to observe) *Pa-cem Domini REGIS, si qua tulerit occasio, custodire—Juniores Scholares, immodeste se gerentes—et inobedientes, Vice-Cancellario denunciare.* *

On *February 23, 1747*, acknowledg'd to be the Birth-Day of *Cardinal Stuart*, one of the *Pretender's sons*, some young Academics (one of them, Sir, of *St. Mary Hall*) in the beginning of the Evening, in a Street where Mr. *Blacow* had particular jurisdiction, were heard by Mr. *Blacow* to shout *GOD bless king J-m-s ! Prince Ch-rl-s ! Damn king G-rg-* with other treasonable expressions. Mr. *Blacow*, being determin'd to discover (if possible) these treasonable Rioters, follow'd them from that street, thro' another, into *St. Mary Hall lane* : and there, Mr. *Principal* (in *St. Mary Hall lane*) he heard them shout *GOD bless the great king J-m-s the third &c* : I shall pass over the other circumstances ; excepting, that the Rioters, meeting in that lane with two SOL-

* *Statut. Tit. 17. Sec. 6.*

DIERS of Gen. Frampton's Regiment, violently insulted even these *His Majesty's own Servants*, for refusing to curse *His Majesty*, and to shout *king J-m-s for ever !*

And now, venerable Doctor, let me ask— Had You been witness to this daring act of *Treason*; would not even You, Sir, have turn'd *Informer*? If you *WOULD NOT*; away with every idle pretension to *common honesty*. If you *WOULD*; away with every self-condemning *Satyr* upon *Informers*: and hasten to ask pardon of *That Man*, who dar'd to be *honest*, in the *worst of times*, and in defiance of the *worst of men*.

Mr. Blacow, as bound by his Oaths, waited on the *Vice-Chancellor* with an account of this treasonable Riot. And, Sir, I am convinc'd in my conscience (for I had, at that very time, and have ever since had the pleasure of his acquaintance) he had not then the least thought of laying his complaint before any person *superior* to the *Vice-Chancellor*: and consequently, that he had *no other view*, in laying this unwelcome complaint before the *University Magistrate*, than the proper discharge of his *DUTY*, as an *Academic* and an *Englishman*. In about a month after, 'tis true, he appear'd with his complaint before *much higher Powers*: and 'tis for *this step*, that every kind of insult and abuse has been pour'd upon his cha-

character. I shall therefore oblige all those, who would gladly see *Innocence vindicated*, by doing *him and them* the justice to make known — that, before he waited on *His Majesty's Principal Secretary of State*, His Grace had (*by His Majesty's command*) sent to him at Oxford *a Letter*, desiring him to send, or bring with him, to *London* an account of the whole affair. I saw the Letter; and it was dated, *Whitehall, Mar. 17.* And now, if any Gentleman can censure Mr. *Blacow*, for complying with this Order from *His Majesty's Principal Secretary*, or rather from *HIS MAJESTY HIMSELF*; he must be so intoxicated with *Party-Prejudices*, as to be unfit for any farther *rational* application.

And now, Sir, what think you of *The Grand Informer*? You (I take it for granted) are one of the family of the *Inflexibles*; one, who never change your *Principles* or *Practices*, however *criminal*; one, who will not turn *a Deserter*, even from *Vice* to *Virtue*: but think yourself, or *would have others think you*, so certainly in the right, as to be proof against all conviction, at least *against the appearance* of it. *Non persuadelis, etiam si persuaseris.* Not that I expect, the world will depend merely upon my *Affirmations*. But, Sir, I defy you, and I defy *the whole world*, to prove the preceding account (relative to Mr. *Blacow's* Information) to be *false* in any one material *circumstance*.

Before

Before I conclude with this Gentleman, whom you have treated as a Creature defective in every principle of *Morality* and *Learning* ; I must disabuse the Public also, as to his genuine character, in these two particulars. You have asserted (p. 10.) that *he was refused* (or *would have been refused*, if *he had applied for it*) a *Testimonial* of *his good behaviour* by the *Governors of the College*, where *he had been educated*, and *who were best acquainted with his life and conversation*. But gently, good Doctor ; not so over-warm, to your own detriment. Your alternative of *was* or *would have been* unluckily discovers, that you know nothing of the matter. That *he could not be refus'd* a *Testimonial* from the *College*, is certain ; because he never applied for it. But, that *he would have been refus'd*, *merely on account of his informing against Treason* (and he stands charg'd with no other objection) I have a much better opinion of the *Loyalty* and *good Faith* of that *College*, * than to take your word for. On

* Not to insist on the Merits of the worthy *Principal*, have we not receiv'd repeated Specimens of the *Loyalty*, as well as *Learning*, of the *University Orator*? And therefore, however alien the nature of *his Speeches* has been from *yours* ; and how highly soever the *regular Orator* has exceeded the *Usurper* in sentiment and in language ; why should you so unjustly vent your spleen, by this oblique stroke, not only upon *Him*, but *his whole COLLEGE* ?

the contrary, I have now to produce, and shall produce (to rescue the credit of that College from your vile insinuation) an exact copy of a *Testimonial*, given him (not for Orders, yet after he had left College) by a Gentleman, unexceptionable in his own character, and unexceptionable upon your description—by the Senior Fellow of his own College—by the Senior Fellow of that College, where Mr. Blacow had been educated, and *who was best acquainted with his life and conversation.*

“ I Richard For’ster, Master of Arts, and
 “ Senior Fellow of *Brazen-Nose College*
 “ in the University of *Oxford*, being call’d
 “ upon to bear Testimony to the character
 “ of *Richard Blacow*, Master of Arts, of the
 “ same College, do hereby certify, of my
 “ personal knowledge, that the said *Richard*
 “ *Blacow* is a Gentleman of an unstain’d Re-
 “ putation, both with regard to his religious
 “ and moral conduct. I do also certify,
 “ that he has made a very considerable pro-
 “ gress in the most useful and valuable
 “ branches of Literature: and that he has
 “ always been most zealously attached to
 “ His Majesty King **GEORGE**, the Protestant
 “ Succession in his august Family, and to
 “ our excellent Constitution in Church and
 “ State. In Witness whereof I have here-
 “ unto set my hand, this 25th *Mar.* 1748.

And now, venerable *Doctor*, produce me but such a Certificate * of Your character, drawn by as unexceptionable a witness; produce such a Certificate of *Doctor William King's Religion, Morals, Learning and Loyalty*; and I'll then consent to — but we need not settle the conditions of an *Impossibility*. Let me add, that Mr. *Blacow* had lately the honour of being admitted *a Fellow of the Royal Society*; where he was introduc'd, not only in consequence of a Testimonial of his *uncommon proficiency in various branches of Philosophy*, (sign'd by Gentlemen of the first character in each branch of it) but also by the presence of a greater Number of Members, and by a greater Majority, than was ever known on the like occasion. And I shall only add farther, that this Gentleman, who, by his many deserving Qualities, had so distinguishingly recommended himself to the *Friendship*, not only of this learned Society, but of many other Persons the most considerable both in *Church* and *State*, has been lately advanc'd to one of the most honourable Dignities in the Church, by A MONARCH the most Illustrious for his strict regard to *Merit*, that perhaps ever adorn'd the Throne of this, or any other Country.

* This is a specimen of Twenty Six others; from *Heads of Houses, Professors, Doctors, and Masters in Oxford.*

But

But I must not yet conclude this important article of *Informers*; since it is so fatally misunderstood by some, and has been, Sir, so infamously misrepresented by others. The *Evening Advertiser*, in the numbers 116 and 117, has oblig'd the public with remarks upon this subject, which are worthy the most attentive perusal: containing such convincing and such seasonable arguments, as could not have been delineated but by a *mature Judgment*, nor publish'd at this time but as proceeding from an *honest Heart*, warm with the most genuine *Patriotism*. I shall transcribe the author's first remark on the word *Informer*, and then add a few observations of my own: referring every Reader to the preceding numbers, as containing one specimen in favour of that *News-Paper*, which has recommended itself, upon principles honour'd by all true *Englishmen* and *Protestants*; and which has been strongly confirm'd in its character of merit by your late *abuse* of it.

“ I apprehend (says this author, in N° 116) the word *Informer*, consider'd as a *forensic term*, signifies barely *a giver of evidence or information*. Such evidence may be *in vindication of the innocent*, or *in order to put the laws in execution against proper objects of punishment*: or, if it proceed from a *wrong judgment*, or a

" *bad heart*; it may be the reverse of both, " and *highly criminal*. The estimation there- " fore of the *Information*, and the charac- " ter of the *Informer*, must be decided by " the *circumstances that attend them*. The " *Informer* may be an upright and de- " serving man, or a miscreant: he may be " a *Friend*, or an *Enemy to his Country*."

Had you, Doctor, had the same *judgment* to have apprehended, and the same *honesty* to have acknowledg'd, this necessary distinc- " tion; your *Apology*, and this *Correction* of it, had never supplicated the attention of the public. But, if you could hope to impose found instead of sense, upon the *ignorant*; you could scarce presume, that the *learned* would not discover, and expose, your dan- " gerous misrepresentation. You have us'd *Delatores*, like the word *Informers*, as implying all kinds of men giving information (whether from Conscience or from Interest) to be *wretches* always influenc'd by the *worst* motive. An *Informer*, as before observ'd, may give evidence, either from an inviola- " ble attachment to the good of his *Country*, and from a sacred regard to his *Oath*, or from a fordid view to his private *Emolument*. But the *Romans* had *two* words to express these different vindicators of the Laws; men bringing complaints of crimes, upon the mo- " tive of honour, being term'd *Accusatores*; and

Delatores

Delatores being the name for those, who inform'd for *forsaid considerations*: a distinction generally, tho' not always, observ'd. The Reward of these *Delatores* was different at different periods. *Alexander ab Alexandro* tells us *, that *Augustus* made it *half*, and *Nero* but a *fourth* part, of the Criminal's *Fine* or *Estate*: The last seems to have been the case more early; since *Tully*, in his *Oration* against *Cæcilius*, mentions the QUADRUPLATORES † (or, *Informers*, for the reward of *a fourth*) as truly *despicable*; but yet he recommends it to men *bold* and *respectable* to become *ACCUSATORES* ‡.

Informers, of the baser sort, appear'd amongst the *Romans* very early. *Dionysius* tells us, || *Tarquin the Proud* employ'd some of his creatures to *sound* every man's sentiments, in order to *inform* against all that should be found *disaffected*; who, if convicted, suffer'd *severe punishments*. And that he procur'd

* *Geniales Dies*: lib. 4, cap. 22.

† *QUADRUPLATORES* *dicti*, *quod quartam partem de proscriptorum bonis, quos detulerant, consequerentur*. *Alex. ab. Alex.* lib. 4, cap. 22.

‡ *Ut ad DEFERENDOS reos præmio duci, proximum latrocinio est; ita pestem intestinam propulsare, cum propugnatoribus Patriciæ comparandum. Ideoque principes in Republica viri non detrectaverunt hanc officii partem: creditiique sunt etiam clari Juvenes ob fidem Reipublicæ dare malorum civium ACCUSATIONEM.* *Quintil. Instit. Orat. lib. 12, c. 7.*

|| *Dionys. Halicarn. Antiq. Rom. lib. 4.*

wretches, who impeach'd of capital crimes many illustrious and wealthy citizens ; whom the Tyrant condemn'd, and shar'd their estates with the Informers. These lucrative Informations gave great and just offence, under the tyrannical *Cæsars* ; when it seem'd the most dangerous of all crimes to be rich : *passim delationes*, says Tacitus, *et locupletissimus quisque in prædam correpti*. At last, so scandalous was this practice grown, and exercis'd so frequently *without proof*, that even *Domitian* decreed, that *Fiscal Calumny*, and *false Information for Gain*, should be punish'd with *Banishment**. But, in the less vicious times, Informers for high crimes, tho' they *did receive Reward*, yet if they *ful'y prov'd* the crimes, were held useful members of the Community. And thus *Alexander ab Alexandro* †, giving the reason why the *Papian law* (made in the reign of *AUGUSTUS* ‡) decreed Rewards to *Delatores*, expresses himself remarkably thus—*Because prof gate and abandon'd men committed clandestine crimes, which tended to the destruction of others, and indeed to the common ruin : and it seem'd USEFUL, that there should be a number of INFORMERS, to take notice of offences against the PRINCE, that*

* *Sueton. Domit. cap. 9.*

† *lib. 4, cap. 22.*

‡ *Tacit. Annal. lib. 3.*

the abandon'd might not form any iniquitous schemes IN SECURITY.

But, whatever infamy might attend those, who (however useful) inform'd of crimes, to serve *themselves* rather than their *Country* ; yet, with what unanswerable arguments, with what triumphant eloquence, does the Roman Orator defend *Accusers upon principle*, though he despis'd *Informers for Interest* ! How gloriously does he vindicate *himself*, for being the *Accuser* of *Cæcilius* !—“ I,
 “ Judges, stand forth an Accuser ; induc'd
 “ by duty, by fidelity, by compassion to
 “ others, by the example of many good
 “ men, and by the practice of our Ancest-
 “ tors.—If I profess to do this, for the
 “ sake of the Republic, that a man of
 “ singular villainy may by my means ap-
 “ pear at the Bar ; who can reprehend me ?
 “ What is there, O ye Gods ! in which I
 “ can be more serviceable ?—Think you,
 “ that those offices are despicable, without
 “ which no cause can be supported, and
 “ which give reason and activity to the
 “ Laws ?—To accuse the wicked, I take
 “ to be a very ample Honour. And, in
 “ truth, there is for our sick Republic but
 “ this one remedy ; namely, for men of
 “ exemplary honesty and diligence to stand
 “ forth in defence of the Laws, and for
 “ the authority of Acts of Judgment : and,

“ if even this prove useless, then truly no
 “ medicine can be found for our numerous
 “ Evils ” *

I shall close this article, and it is an article of particular importance, in the words of an *Englishman* and a *Christian*; in the words of as entertaining and instructive a Writer, as our Country has for many years boasted; and whose reflections on *Public Love* deserve to be written in *characters of Gold*. No one will be now surpriz'd, if I cite from Mr. HANWAY's *Travels* † the following observations “ It is undoubtedly true, that the pure dictates of reason and religion are insufficient to the support of any state, without the coercive power of human laws: the assistance of those laws must be frequently call'd in; and happy is that people, who are obedient to them. I have often heard this nation describ'd, as a country, where no body regards the laws. — It is really amazing to consider, how much the lower classes of the people are TAUGHT to break them. — In consequence of which, liberty is frequently converted into licentiousness, or at least a neglect of that conduct, which the laws require for the GOOD of the WHOLE COMMUNITY. — Can the artful defeat of the intention of the legislature be a subject of

* *Cicero in Cæcilium.*

† Vol. 2, p. 365, first Edit.

“ wonder,

" wonder, when the INFORMER is held, in
 " some degree, *infamous*? Here also the
 " want of example seems to threaten us.
 " Informations have, no doubt, been often
 " prostituted to villainous purposes: hence
 " the common people, who have no imme-
 " diate share in making laws, adopt it as a
 " kind of principle of honour, to conceal
 " the transgression of them. Men of edu-
 " cation and sentiment see the absurdity of
 " this proceeding: they know, that, next
 " to the lawgiver, the most valuable mem-
 " ber of the community is HE, who exe-
 " cutes the laws with justice; and that HE,
 " who, upon a principle of PUBLIC LOVE,
 " will not be an idle spectator of the breach
 " of them, comes in for the NEXT share of
 " honour." The remarks of this excellent
 Man had been *compleat*; if he had only
 added — and, next to the man, who gives
 a voluntary information, out of *love to his
 country*, is HE, who, having *sworn to inform
 of Treason*, informs accordingly, out of *re-
 verence to his OATH*.

I do not intend, Sir, to take my leave *here*;
 tho' I have now touch'd upon every matter
 I at first engag'd to consider. The *present*
 is no very common case. *You*, Doctor, are
 no very common man. And your *Apology*
 is so extraordinary a performance, that many
 more errors of the *Head* and *Heart* must
 be

be animadverted on; for the sake of preventing their bad influence upon others, tho' not in hopes of any good influence upon *your self*. But, before I proceed farther, let me make one Reflection on what has been already observ'd. Here, Sir, have you been publishing heavy charges against my Friend; which are not only not supported by proof, but are absolutely groundless. Is not this then *Personal Slander*? And is not such Slander highly *criminal*?

When you commenc'd *Doctor of Laws*, you were admitted to the perusal of *every book of the Imperial Institutes*. Have you, then, perus'd these Institutes with attention? If not; let me acquaint you, that one of their first Lessons is — *Juris præcepta sunt hæc: honeste vivere; alterum non lädere; suum cuique tribuere.** No one indeed will doubt your endeavours to fulfil *the last* of these precepts, in a sense peculiar to your own wretched Party. But these Institutes say farther — *Injuria committitur, si quis in infamiam alicujus LIBELLUM aut CARMEN scriperit, dolore malo fecerit.*† And they add, the person so offending *intestabilis ex lege esse jubetur.*‡

We have been told by a Letter in the *London Evening Post*, the 6th of February,

* *Lib. 1. Tit. 1. Sect. 3.*

† *Lib. 4. Tit. 4. Sect. 1.*

‡ *Lib. 47. Tit. 10. Sect. 5.*

(which seems meant as *an Apology* for your *Apology*, in maintaining the innocence of slanderous and treasonable expressions) *Rome had no Law to punish Words, till it had lost its Liberty under the Cæsars*; and Tacitus tells us, *Augustus first brought Libels under the wretched Law of violated Majesty*. The Logic here is defective, in its consequence. Augustus first brought *Libels* under the Law of violated Majesty; therefore Rome had no Law to punish *Words* (or personal Slander) before the time of the Cæsars. But, not to dwell upon this, it must be remark'd, that *Treason* is *an offence against the Sovereign Authority*: and therefore any violation of those *Laws*, which secur'd that Authority, wherever plac'd, whether in *One* or *More*, was properly *Treason*. And will it be here asserted, that every *Act of Government*, and the *Authority* enforcing it; might, before the time of the Cæsars, have been *insulted with impunity*? If this was not the case; the assertion is false. And if it was; this author derogates from that wisdom and policy, which made *Rome* the glorious Mistress of the World, in order to compliment the greatest Oppressors of mankind. But, 'tis presum'd, no Reader can want to have it prov'd, that the honour of the Roman Senate, in its most august and envied periods, did not lie at the mercy of every licentious Declaimer and gloomy *Incendiary*.

That a Law, to punish *Words*, was enacted at *Rome*, long before the time of *Augustus*, is certain. So good a Scholar, Sir, as you are, must have heard of THE TWELVE TABLES. And *Tully* tells us, in his *Tusculan Questions and Fragments*; that, among the few *crimes* made capital by these Tables, the writing scandalous and defamatory *Verses* was one. Mr. *Hooke* (p. 307.) gives the Law thus— *Whoever slanders another by WORDS or defamatory Verses, and injures his Reputation, shall be beaten with a Club.* And the very next article, but one, is; *Let every false Witness be thrown headlong from the Capitol.* So that, I presume, we may safely conclude — *Rome* had a Law to punish *Words* very early; and there is only a mistake of about 450 years in the Chronology.

As to the punishment of *Personal Slander* by the *Laws of England*, one is tempted to infer, from the *printed Scheme* of Dr. *Bl-*
stone's Lectures, that there is no Law at all against it. Since the Doctor, tho' his Scheme pretends to display all the various heads of *private and public Wrongs*, cognizable by Law, no where mentions the crime of *Personal Slander*, or the robbery of *Reputation*: and yet he has made *Division*, *Sub-division*, and *De-sub-division*, even to the tenth generation.

But, leaving the *Law* to the *Litigious*, and recommending to you, *venerable Doctor*, a sincere

sincere Sorrow for your *defamatory* conduct, and a public *Recantation* of it; I shall now, notwithstanding your Unkindness to my Friend, *oblige* you with my remarks on some other Parts of your *inimitable Apology*.

The first article I shall mention, because it shines with a peculiar lustre in the *Apology* (p. 7, &c.) is your *being*, or *being call'd*, an *Irishman*. Surely, Sir, you must have drawn up this part of your defence, in a very evil hour: since, if you meant to *satirize* the kingdom of *Ireland*, you could not perhaps have done it more effectually. You undertake to vindicate yourself from *six crimes*; which, you say, have been *imputed* to you. Has it then been *imputed* to you, as a *crime*, that you were *born in Ireland*? I apprehend, it *never* has: for certainly *calling* any one an *Englishman*, and *accusing* him of being an *Englishman*, are very different things. Yet, even admitting the latter; why would you enter upon this *first*, as if it was the *heaviest* charge; and take *so much pains* to wipe off the aspersion? Is not this, to consider it *as an aspersion*? And is it not a gross insult upon *Ireland*, to *resent* being called a *Native* of it? Had this been, in fact, made an objection, there would have been then an *aspersion*; but, whether *National* or *Personal*, would be still the question. You call it *National**. But, could it be a disgrace to *Ireland*, to give

birth to SUCH A MAN? I cannot solve this difficulty, but upon the presumption of your being conscious — that, wherever born, you were *a disgrace to the land of your nativity**.

True it is, that you have been generally suppos'd to breathe the vital air first in *Ireland*. Whether this has been owing to your former connections there; or to another reason, founded on a *wrong* prejudice; I cannot determine. But, that you have discover'd a propensity to *Blunders* and *Self-Contradictions*, is undeniable. Let us turn to page 15 and 16 of your *Apology*; where you affirm, *your adversaries have acknowledg'd, you could write good Latin*. What authority, Sir, you have for this strange assertion, I can't say; I should be surpriz'd, at your producing any. But, if they should have made this imprudent concession; what an imprudent contradiction have you exhibited to yourself! For, (p. 31. and 37.) you condemn these self-same men, for *not understanding the Latin tongue*. How then is this, *Mr. Principal*? — *Even mine Enemies* (say you) *allow me to write good Latin*: *well may I plume my self on Honour thus extorted*: *it must be own'd, they are pretty knowing in that language*: *this very Compliment is a demonstration of it*! But, why then will you tear from your head this *Fee-*

* A late pamphlet, call'd *Pasquin at Oxford*, is scarce valuable for any thing but the character of *Mr. Orator Humbug* from *Hibernia*: p. 18.

ther, you are so fond of ; and assert, in flat contradiction even to your own *Vanity*, that these same Enemies *know very little, or nothing of the matter*? Perhaps, they may have condemn'd you for writing *bad Latin*; and, instead of *old sterling Roman*, for vending a spurious *Italico-Anglico-Latin* language of *your own*. If so ; no wonder they have been bleſſ'd and curs'd, in one and the same breath.

If we now turn to p. 37 ; there we shall be entertain'd with a kind of *phraseology* unknown in this country (excepting in one late instance) of one man's **ATTACKING** another in his own **DEFENCE**! If from the *Apology* we refer to your pestilent *Oration* ; there the *contrary-consistent* principle equally displays itself. In p. 3, you say — *The man, who is conscious of doing nothing but what is right, and saying nothing but what is true, needs fear nothing from the men now in the Administration.* And how could you have paid a greater *compliment* to the very men, whom it was one chief end of your *Oration* to *vilify*? Again, in p. 4, you assert, that *the Divines and Lawyers, who are enrich'd with the greatest wealth and ennobled by the highest dignities, owe all to the University*: that is, I presume, they owe all their preferment to that great *Merit* and those eminent *Qualifications* they acquir'd at *Oxford*. But does not *this* also enhance the *Glory* of that *Administration*, which singled out **SUCH MEN** for **such Honours and Advantages**? And, in

in p. 18, you sum up the character of the many mighty *Generals*, who became *Conquerors* by means of their *bravery*, in this futile, self-destroying remark — that these *very war-like Heroes* seem to have been *afraid of every thing* but *God*. * And what presumption can be stronger, than the very method you pursue on this same article of the *Irishman*. — *I am no Irishman*; *I am a man of “establish’d reputation”*: *I’ll vindicate the honour of Ireland*; *I was not born there*: ‘tis a *base reflection upon Ireland*, to say it *produc’d so great and so good a Man*! Can any thing be more laudably abusive than such an accusatory *Vindication*?

But, Sir, to pass from conjectures, however probable, to more substantial evidence. What will the world think of your now *publicly denying* what you have before *publicly affirm’d*? What, if I produce a pamphlet of yours, in which even *You yourself call yourself an Irishman*? — Ha! — Do you turn pale, and tremble, at the discovery? — Well indeed may you be alarm’d at the apprehension, that I am about to display, in all its genuine blackness, *an Epic Poem*, printed at *Dublin*, 1732, call’d *THE TOAST!* — A Poem, bearing the name of *SCHEFFER*, a *Laplan-*

* For the substance of the three last remarks I am indebted to a most excellent Pamphlet, call’d *Remarks on Dr. K—’s Speech, by Phileleutherus Londinensis*: 1750.

der, as its Author, and of *Peregrine O Donald, Esq.*; as its Translator!—Dare you deny giving existence to this execrable pamphlet?—I have good reason for affirming, that you dare not disavow it: so that the *Laplandish* Author, and the *Irish* Translator, are one and the same person; even the venerable *Principal of St. Mary Hall*! But, besides the name of *O Donald*, the writer of this (I must again call it) execrable pamphlet, in the preface, under the character of the *Translator*, calls *IRELAND* *his own Country* no less than *thrice* times; and tells us (p. 4.) that *Tir-Oen* was *his Countryman*; which *Tir-Oen* (p. 11.) styles himself *Corcagiensis*, and, in English, *of the county of Cork*: so that the *Country* of both is discoverable by every man of moderate sagacity. Thus then is the charge, of your being an *Irishman*, firmly fix'd at last; and, if it should still be fix'd *falsely*, the world is to charge the imputation (after all your abusive reflections upon others) entirely and absolutely upon *yourself*.

But, Sir, if you were, really and truly, not born in *Ireland*; are you now sure that you were born in *England*? I only recommend to you some farther enquiry, for fear of a mistake. For there lies a sort of a presumption, that a mistake is made in the very same sentence, that mentions the suppos'd place of your birth. You say (p. 8.) *you were born of as good a Family, as any in Middlesex*; and

(p. 21.) *you inherited a Patrimony, which you found sufficient to supply all your wants.* Now I would ask—Did not this large Patrimony come to you, before, or during *the four last years of Queen Anne?* Yes: to that period you extend the possession of it, by saying, you neglected two opportunities of preferment; *one* in the latter end of that Queen's reign, and *one* since; because of your then *inheriting this Patrimony, which you FOUND sufficient to supply all your wants.* But, as you inherited this ample Patrimony in 1714, I must enquire farther—How came you, worthy Sir, not to go out *Grand Compounder*, but to protest solemnly *you were not worth 40 l. a year*, when you took your Degree in 1715? *

I shall only add, on this celebrated article of *your Country*, that, had I been to calculate your Nativity, CRETE had certainly been the place of it. And, if you are curious to know my reason, I must refer you to the words of *Epimenides*, quoted by *St. Paul*, ΚΡΗΤΕΣ ΑΕΙ ΦΕΤΣΤΑΙ. And *Alexander ab Alexandro* tells us, † *CRETENSES, suspte ingenio, fraudulenti et mendaces; quippe PROMISSI fidem fallunt, et PERJURIO se adstringunt*: on which words the Commenta-

* That you did not then go out *Grand Compounder*, is evident from the printed *Book of the Oxford Graduates.*

† *Lib. 4, cap. 13*

tor remarks, *κρυπτιζειν apud Græcos pro mentiri.*

But, can so vile a character belong to you, *venerable Doctor*? *—Profanation!—Hence every, the least insinuation of a Crime, so *infamous* on a Man so wonderfully respectable: of a Crime, so perfectly the *reverse* of this sworn friend to *moral Rectitude and Truth*! Liberty of *speech* indeed, Sir, you have always insisted upon; but surely, the Liberty of *saying what you please*, or rather of *saying roundly the thing that is not*, will the world ever believe you guilty of *THIS*? You—who have, even in your late *Apology* (p. 44) talk'd with so much solemnity, *of a MONOSYLLABLE of three letters sufficient to answer all the invectives of your Adversaries*! But let us examine a few witnesses; there can be no harm, in a fair and unexpensive Trial.

Here then, let it be first observ'd, that several Testimonies have been offer'd already, relative to this Accusation; and *these* must not be forgotten. The next Evidence shall be One, against whom you have no possible objection: it is, Sir, *yourself*; even DOCTOR KING against DOCTOR KING. For, in your *Apology* (p. 32.) you affirm'd, in your *first* Edition, that your Adversaries had alledg'd, that *from the beginning to the end of your Speech* (at the last Commemoration) you

* Οὐκ οἰσθα, οὐτο γε ως αληθῶς ΨΕΥΔΟΣ παντες Θεοι τε καὶ Αὐθεντοι μητοι; *Plato, de Repub. lib. 2.*

abus'd Exeter College. This is notoriously false. You yourself have confess'd it so, in your *second* Edition. And in the very sentence preceding, you affirm'd in your *first* Edition, what, in your *second*, you have also confess'd to be a *Misrepresentation*. It is possible then for even you, *Doctor*, to *falsify*; either knowingly, or ignorantly. And, if these two specimens be over-charitably given up, as retracted (tho' they are retracted, without the least notice given; and therefore, not from a principle of repentance, but for fear of detection) let us proceed to your many other *violations of Truth and Fairness*.* And, long before the Catalogue is finish'd, the Reader will be frequently prompted to cry out, with the Roman Orator — *Quousque tandem abuteris, CATILINA, patientia nostra!*

In the first place then, I cannot but remark the *deceitfulness* of the Title of the *second* Edition, in not having the word *Corrected* added to *The Second Edition*; which is so *customary*, where Alterations are made; and so *necessary*, where the Alterations are material. But I suppose, *Doctor*, you could not consent to expose your own dear Self, so very early; and to confess you stood in need

* *INDORUM lege cavetur, ut qui TER Mendacio abusus fuisset, illi omnem vitam SILENTIUM indiceretur; nulloque magistratu aut honore dignus haberetur.* Alex. ab Alex. l. 6. c. 10.

of *Correction*, almost as soon as you had puff'd yourself for the very quintessence of *Integrity*! Having offer'd this one remark upon your *Title*, I shall now make some strictures on your *six general heads*; in order to convince the Reader, how defective your *Veracity* is, upon almost every one of these capital articles. And I shall only premise, that *four* of these charges are only *pretended* to be found (not in any regular *Essay*, but) in the *Evening Advertiser* (N^o. 101, and 105) and *two* of these, only in “ *a little piece of Poetical Raillery.*”

On your *first* general head, you affirm (p. 7, &c.) that *you have been accus'd of being born in Ireland*. I shall prove this false, by producing the very *Stanza*; wherein it is *intimated*, but by no means *imputed to you as a Crime*: I speak now and hereafter, only upon the *supposition* (for there is no *certainty*) that the following verses relate to you.

*When once you breath'd your native Air,
With seeming Loyalty well fraught ;
You cou'd your Principles forswar,
And JACOBITES were set at nought :
But soon HIBERNIA's sons the scheme cou'd trace,
And dubb'd thee SCANDAL to the Patriot Race.*

On your *second* general head, you affirm (p. 6, 10, &c.) that *you have been charg'd with having receiv'd, 20 Years ago, 1500 Guineas,*

neas, as Subscriptions for a work of yours not yet publish'd ; and that, to strengthen the charge, the Paper has made the 1500 Guineas, at 5 per Cent. amount to 3000, by adding 20 years interest. But this also is Misrepresentation ; as will appear from the following Stanza.

K--G ! who has each revolving year,
 Since more than twenty funs have pass'd,
 SUBSCRIPTIONS rais'd both far and near,
 And dares not print his works at last :
 Burn, burn the copy — Wou'd thy conscience more
 Than fifteen hundred added to thy store ?

Not the least mention is here made either of 5 per Cent, or of 1500 Guineas being multiplied to 3000. The Stanza only says, that the Author had been taking in *Subscriptions* ; but it mentions *no Money PAID* ; and taking in Subscriptions even you yourself acknowledge, p. 11. Subscriptions then *may be taken* (it seems) and *Money not be receiv'd*, upon your own acknowledgment. And the Stanza says no more, than that *Subscriptions* had been long raising ; which, *when paid*, would bring in 1500 *Crowns*, or *Pounds*, or *Guineas*, or something else : and it concludes with asking, whether this Sum, *thus ensur'd*, was not sufficient to *satisfy your Conscience*, and expedite the Publication ? But, why may not the laws of *Grammar* here take place ? If so ; the 1500 can mean only

1500 *Subscriptions* : and the Subscriptions you had safely, *in store*, to convert into real Money, upon the supposition of YOUR Friends being *All Men of Honour*, whenever you should "think the more seasonable time" arriv'd. Hence then it appears, that the only error, chargeable upon the passage, turns out to be no more than this — it supposes *you* to be in *three times* higher esteem, with the monied-men of your party, than you really are, upon *your own proof*.

But, were I to admit the 1500 to relate to *Money*, and the Money to have been taking in, *every year*, for about 20 years past ; yet the 1500 *Guineas* (if you will have it *Guineas* — I wonder, you had not said *Moidores*, or pieces of *Five pound and twelve* ; for these, nay also *Crowns*, and even *Shillings*, might have been charg'd with the same Truth as *Guineas*) I say, the 1500 *Guineas* are so far from being suppos'd to be *all receiv'd* 20 years ago, that 75 only could be then receiv'd, if we suppose a regular proportion every year from that time : and, in *that case*, Sir, the *Principal* with the *Interest*, even at *5 per Cent*, would certainly be *many hundreds less*. And lastly, if the whole 1500 *Guineas* had been receiv'd 20 years ago ; then, with the same *Interest*, they would have amounted now, not only to 3000, but *many hundreds more*. The two last of these articles are only inserted to corroborate the common

Opinion, with regard to *Doctor King* ;—that, subtract from him his *pretences* to Oratory, and his whole Sum of *Arts and Sciences* then remaining will be = 000.*

On your *third* general head, you affirm (p. 13, &c.) that *you have been charg'd with writing the London Evening Post* : which words must import to every man of common sense, that you are *the sole*, or at least *the general writer* in that paper. But this, Sir, is a *wilful Misrepresentation* of the next Stanza, which says —

*Now for the honour of TRUE-BLUE,
In verse as scandalous as base,
You JOIN with Hazle's treas'nous CREW
Our Constitution to disgrace.*

Can any truth be more evident, than that you are not charg'd with writing *the whole* in the *London Evening Post*? And as to your having writ *enough in it* to justify the real charge, *that even you yourself* (p. 14, 15.) readily *acknowledge*.

On your *fourth* general head, you affirm (p. 15, &c.) and especially in the *adver-*

* The Doctor's knowledge being thus narrowly bound'd, one cannot apply to him, as *Orator*, so elegant an *Anticlimax*, as his friend *Jemmy Gibbs*, the *Architect*, receiv'd from him — that *he was not only well skill'd in Architecture, but in all Antiquity, and in MANY THINGS!* See *Orat. Radcliv.* p. 13.

vertisement prefix'd to your second Edition, that in N°. 105 of the *Evening Advertiser*, you stand charg'd with being the author of a book call'd *Political Considerations*. This charge you deny, more at large, in the body of the *Apology*: and you add in the advertisement, that the accusation is press'd on you with the utmost spight and bitterness. Now, Sir, in answer to this repeated affirmation of yours, I do expresly affirm, that You do NOT stand charg'd with being the author, no nor even the translator. For, after mentioning the book, and the name of the translator, the Paper adds (too remarkably for a man of common sense not to perceive, and for a man of common honesty to conceal) *This William King, WHOSEVER HE WAS, &c.* How then, Sir, is this book expresly charg'd upon You? Was there not another *William King*? Yes: a Doctor too in the Civil Law; a Gentleman, who likewise inherited a large Patrimony; and who had the honesty to acknowledge it, by going out a *Grand Compounder*, from *Christ-Church*. What now can you possibly plead, in your own defence? Dare you plead the character of *Mezentius*, in your favour? No: you affirm in your advertisement, that that character may with the same truth and propriety be applied to any other man in England. But whomsoever the character of *Mezentius* is there brought to represent; yet, Sir, that person (whoever he may be) is not said

said to be the same with the translator of the Political Considerations.* Why then must you first take this *Brat* to your Arms ; and then fling it from you as *illegitimate* ? However the Politics might agree ; yet is not the great ignorance of *Latin* charg'd upon the author a strong presumption of its belonging to a less classical parent ? On these accounts then you will allow probability to be against you ; and, in point of certainty, I again affirm, your assertion is an absolute *Falshood*.

On your fifth general head, you affirm (p. 19, &c.) that, tho' you have been charg'd with offering yourself to sale in England and Ireland, yet this is as false and scandalous a charge as ANY OF THE FORMER — and so perhaps it may ; and yet not be very remote from truth : for every reader must have seen how defective your vindication proves against the four FORMER charges. But here I must remark, that if this charge were totally void of foundation ; I am not to answer for it, as I never made it. I am a *Volunteer*, in all the Observations that do not concern my

* Mark the very words of that *Advertiser*, to which you so confidently appeal — *There is not a principle, or particular, in the above character (Mezentius) represented as odious, which the reader may not find expressly recommended or outdone, in a book entitled, Political Considerations, &c. translated into English by Dr. KING, with the name of WILLIAM KING to the Dedication. This WILLIAM KING, whosoever he was, tells the Duke of BEAUFORT he dedicates to, &c.*

Friend ; and enter upon the detection of your other numerous *Falshoods*, only from a just zeal for *Truth* and *Loyalty*.

But, Sir, I believe you will find it no easy matter (considering the other parts of your conduct) to vindicate yourself, *even here*. The charge against you, upon this head, I have always understood to be—*Your making application, either in person or by letter, to some Minister of State, or principal Officer in the Administration* : and the *Condition* of every such application must be either express'd, or understood, as *an approbation of public measures, in the general, and a resolution to support such particular measures, as appear reajonable* ; that is, in short, *a profession of friendship to the Administration*. And, Sir, it would be insolent to the last degree, for any man to make *such an application*, without making *such a profession* : especially, if he had been before *a constant Opposer and profess'd Enemy*.

And now I would ask this plain question. *Have you ever, or have you not, made such an application?* If you say, *you have* ; this controversy is decided. If you say, *you have not* ; I would then ask—Did you not pay *one or more Visits* to the late *EARL OF MACCLESFIELD* ; whilst He was *one of the first Ministers of State*, and executed the Office of *Lord High Chancellor*? Did you not pay such Visit, or Visits, in the latter end of the year

year 1720, or the beginning of 1721, at the time of your standing Candidate for the University? Was not such Visit, or Visits, explain'd to mean *an application for the Lord Chancellor's Interest in the University, and a profession of your friendship for the Administration?* Did not the Lord Chancellor honourably execute his part, on this occasion, by *recommending you to his Friends in the University?* Did not these Friends of his Lordship actually vote for you, in consequence of *this application*, and of *such a profession of your Politics* as they were satisfied with? Out of 432 Votes at that Election, was not the number for you 159? And was you not then *particularly* favour'd by *all the Voters in EXETER College?* I have long been convinc'd, that the preceding articles are true; for, Sir, the Gentlemen of EXETER College receiv'd the Lord Chancellor's recommendation of *you*, from his Lordship's *own Chaplain*, in his Lordship's *own Name*: and others, not acquainted with this truth, have been confirm'd in their opinions by your *total Silence*, on this head, in your *Apology*. For, you knew, this application had been strongly charg'd upon you; you knew, the world would expect an explanation from you, on this occasion: and, as such an explanation *was now necessary*, your *profound Silence* is consider'd as

as a *Confession* of your being here indefensible*.

On your sixth and last general head, you affirm (p. 24, &c.) that you have been accus'd of writing a book, call'd *The Dreamer*. I don't charge you, Sir, with *falshood*, in your answer to this accusation. Since you not only not deny, but are universally consider'd, as having *confess'd yourself the author of it*. I drop therefore my remarks upon *the Dreamer*, for the present; and hasten to several other articles, that call for the full infamy of your MONOSYLLABLE of three letters.

In p. 15, we have your little piece of railery (as you call it) under the form of an *Epigram*. But, Sir, I am astonish'd, you should expect, that this would surely be forgiven you; when I am convinc'd, it really

* Admitting the truth of this charge, what a *Contrariety of Conduct*, Sir, has yours been; and what *Falshoods* have you been guilty of?—How applicable the following Rebuke of *Gabriel to Satan* (Milt. 4, 947.)

— To say, and strait unsay,
Argues no Leader but a Liar trac'd,
SATAN; and could'st thou FAITHFUL add? O name,
O sacr'd name of FAITHFULNESS profan'd!
Faithful to whom? To thy rebellious crew?
Was this your Discipline, and Faith engag'd,
Your military Obedience, to dissolve
ALLEGIANC E to th' acknowledg'd Pow'r Supreme?
And thou, thy Hypocrite! who now wouldst seem
Patron of LIBERTY! who, more than THOU,
Once fawn'd, and cring'd, and servilely ador'd?

contains

contains at least as many *falshoods* as *lines*. The *lines* are but *four*. And every Reader may numerate the *falshoods*; when he is assur'd, (as he is *here*) that the Gentleman meant NEVER *sold Ale*: the other *falshoods* either follow naturally from this, or are presumeable at first sight.

In this same page you affirm, that *you have been libell'd 2 or 3 times a week, for 6 or 7 months together*. If, Sir, you mean in the *Evening Auvertiser*, it is absolutely *false*; since, if from the *threescore* articles of correction you complain of, we subtract *three fourths* of the number, the remainder will bear some proportion to the Pages, which have been *suppos'd to chastize you*.

In p. 26, you affirm the system of the *Dreamer*, concerning *human figures animated by the souls of brutes*, to be a *NEW system*: which, as it cannot proceed from a want of *knowledge*, must be owing to a want of *veracity*. For, not to mention *ancient authors*, whom you may not be acquainted with; you must have found this expressly mention'd in *Shakespear's Merchant of Venice*—

*Thou almost mak'st me waver in my faith,
To hold opinion with PYTHAGORAS,
That souls of animals infuse themselves
Into the trunks of men.*—

In p. 29, you *prostitute* the venerable reprehension of *THE SAVIOUR OF THE WORLD*,

WORLD, in order to *countenance*, if not to *confirm*, a most shocking LIE ; and which I make no scruple to affirm, you yourself, Sir, believe to deserve no softer appellation ! A crime this, so black even in a *nominal* Christian, that I hasten to turn away the indignant Reader's attention.

In p. 31, you affirm it to be *acknowledg'd* in the *Defence of Exeter College*, that the Rector and Fellows *could not carry off* whole sentences of the Vice-Chancellor's *Speech*, or give a minute account of it, BECAUSE they were *oblig'd* to represent it in a language different from what it was spoken in : that is (you add) that they could not represent it in *English*, BECAUSE it was spoken in *Latin*. How abusively *false* is this representation ! and what a front must that man have, who can assert this, and repeat it in p. 38, and yet *dare* to appear publicly amongst honest men ! The words of the Defence are (p. 6.) *The Speech itself, which was VERY LONG, consisted in a great measure of accusations against EXETER College : it could be no easy matter THEREFORE to carry off whole sentences by memory, with a sufficient degree of accuracy ; or to note every expression minutely, and IN ITS PROPER PLACE ; especially, when representing it in a language different from what it was spoken in.*

In p. 32, you affirm, that *your last Presentation-Speech in the Theatre was WHOLLY*

MISREPRESENTED. If you mean, in the *Evening Advertiser* (and, Sir, I think it is treating your Readers somewhat *impertinently*, for a man of your *suspected* character *not to be more explicit*, and *to refer regularly to the proper places*) I then assert this to be absolutely *false*. What! did you not talk of the *Puer inermis*, the *Milites* and *Sicarii*, the *Judex iniquus*, the *Sacerdotes* and the *Delatores*? Did you not recommend to the *Ladies*, to *wear a certain patriot maxim on their Rings*, and to *embroider it on their Garments*? Did you not roar against the *Jews*; and (forgetting your *New Doctors*) declare loudly *contra Novos Omnes*? If these several circumstances, and many others given in that Paper, were genuine articles of your Speech; what iniquity must it be to pronounce *such an account a total misrepresentation!* — As to the word *Imperio*, which you deny to be *your Latin* (because, forsooth, not very luckily chosen) *I well remember* (not having then left Oxford) *to have heard that word myself*: I have frequently heard it mention'd; and have found it confirm'd by *others*, who were also at that time *in the Theatre*. — Two other falsehoods in this page, in the *first Edition*, have been remark'd already.

In this same page (for the merits of this page are singularly curious) there is yet a sentence; which, tho' reliev'd in the *second Edition* from one gross falsehood, is still left loaded

loaded with another. For you say, *they al-
leg'd further, that in your Speech you abus'd
Exeter College.* And this, confining it to
your Speech in the Theatre, you flatly deny.
It is doubtful, whether you mean here *the
Defence, or the Advertiser.* The former does
not say, you abus'd the College in your Speech
in the Theatre; but in *some* Speech made AT,
or *during the Commemoration*, which lasted
four days. And I suppose you yourself
would say, that *Sir Thomas Stapleton* (for in-
stance) was made *a Doctor* AT the Commemo-
ration; though his honorary degree was (and
every one knows the reason of it) postpon'd
till Wednesday, *the day after the Commemora-
tion-Speech.* And as to the *Advertiser*, it is
there expressly said, that the day of your
abusing EXETER College was *the Friday.*
See N^o 62.

In p. 36, you affirm, that, *as soon as the
Earl of Westmorland was made High Steward,
they began to abuse him in their Evening Pa-
per.* By the trim of the preceding sen-
tences you would have us infer, that the per-
sons here reflected on, as having abus'd his
Lordship, are *the Gentlemen of EXETER Col-
lege.* But, Sir, you have no proof, that *any one
Paragraph in the Evening Advertiser, or any
Abuse on his Lordship*, ever came from that
quarter. But the falsehood of this aspersion,
if confin'd to the *Advertiser*, will appear
from N^o 62; which, according to the very

terms of your charge, was writ *as soon as his Lordship was made High Steward*. For in this Paper, which gives a long account of the last Oxford Commemoration, and of his Lordship's Instalment, there is not one single circumstance reflecting on his Lordship, but several of a very different complexion; several, that celebrated his Lordship's *Learning, Oratory, Politeness, Affection for the University, severe Enmity to Faction, and sound Loyalty*. — But perhaps, in this article, Sir, in *your* sense of things, lay the Abuse: if not, I am incapable of discovering any Abuse upon this point, but from You. And yet, notorious as this *falshood* is, we find it repeated in p. 38.

In p. 37, you affirm, that *the Evening Advertiser* endeavour'd to disparage the Gentlemen, who attended Lord Westmorland at the Commemoration. But, Sir, I do not believe, there has been any one article of abuse upon his Lordship's Companions, *as such*: and if not, your assertion is unfair. True it is, and I well remember, that some *surprise* was express'd, in that Paper, at the Gentlemen then complimented with *the highest Honours* of the University. And if, Sir, you would be suppos'd to vindicate *these Doctors*; let me tell you, that *you yourself* have cast the greatest Reproach upon them. For, what can be a stronger intimation of Men's having *great merit*, or but *little merit*, than for a man,

man, who is to speak their *Encomia*, to pass over their *characters* in reproachful silence, and devote almost his whole Speech to *an abuse of the Government, its Laws, and its Friends?* And in this very *Apology*, where you speak of these Gentlemen, you are most tenderly cautious not to mention their Names, not to call them *Doctors*, nor to drop any thing which might necessarily revive the idea of *Inspectors on the Poll* — of THEIR receiving the Honours *usually conferr'd* on *Princes, Peers, and Potentates*; on Men of *singular eminence in Learning*; on the glorious *Deliverers of their Country*; on the *Champions of the Christian Cause*.

In p. 38, you affirm, that *the Informers* (meaning, I presume, in the *Evening Advertiser*) *have been wicked enough to charge THE WHOLE BODY of the University with disaffection.* As I am not answerable for that Paper, and have not even seen several of its numbers; I don't affirm this to be absolutely false. But, Sir, I will produce one paragraph from N° 73, which breathes a *contrary* spirit: and, as it seems animated with a truly-laudable Zeal for the University, I shall give it entire, for the entertainment of the *Reader*, for your embarrassment and for the credit of *that Paper*. The Paragraph concludes a Letter, partly upon what is call'd the *Rag-Plot* (to which therefore I refer for a *satisfactory answer* to all your complicated

abuse upon *that* subject) and partly upon the present state of the University.

“ Lastly, as I doubt not being favour’d with your Reply to this long Letter, and of being misrepresented as *an Enemy to the University*; I shall conclude my address to you and the world with this truly honest and solemn declaration.—I think my self bound, in gratitude to the University of OXFORD for my Education, to endeavour to promote its real honour, and consequently its peace and prosperity. I believe, there never was, nor is, any other place, where so many opportunities of improvement in Learning happily concur. I believe, these opportunities are so wisely embrac’d by many, that there never were, at any one time, in that illustrious Seminary, more men of great eminence in most of the various branches of Learning, than there are at present. And as OXFORD has been the refuge of distress’d *Royalty*, and the firm bulwark of *Protestantism*, in former times; so, I believe, the clamour rais’d against *the greater part* of the University, as disloyal, is most unjust and indefensible. In the last *Rebellion* it is (or should be) well known, that several Governors of Colleges (who had not associated in other Counties) came with *the very worthy MAGISTRATE* then presiding in the University, and encourag’d *the County Association*,

“ *Association, with the true Zeal of Englishmen and Protestants.* And I hope still to see the day, when the fading Honours of this first University in the world will bloom and flourish anew: when every thing disrespectful to THE ROYAL FAMILY, now happily and firmly establish'd, shall be treated agreeably to its demerit: and when the glorious contention shall be, *Which College shall produce the best CHRISTIANS, the most learned SCHOLARS, and the most loyal SUBJECTS.*

“ I am, Sir, Yours,
“ PHILO-OXONIENSIS.”

In p. 40, you affirm, that *these same (unknown) Enemies, very lately employ'd one of their Agents to creep into particular Companies, and slip the Pretender's Picture into the pockets of those persons, whom they had before mark'd out to increase their fund of accusations.* Indeed, Doctor, you might have spar'd the reflection upon yourself, as *labouring under a poverty of Invention*: for you seem to have a *most surprizing talent* at it. I think, Sir, you might found a Society, to teach the *Art and Mystery of your three-letter'd MONOSYLLABLE*: You yourself to be the *Principal*, with the title of *THE GRAND INVENTOR*; and your motto — *STUDIUM CUM DIVITE VENA.*

One Tradesman's putting a plaid print into another's watch, in public company, only by

way of *joke*, is the whole matter from first to last. But, in your *Apology*, this mole-hill of an affair is magnified into a *Mountain* ! You, Sir, have furnish'd out *Utopian Employers* — *they have employ'd* : you have furnish'd out *Utopian Agents* — *one of their Agents* : you have furnish'd out *Utopian Companies* — *creep into particular Companies* : you have furnish'd out *Utopian pockets* — *slip into the pockets* : and you have furnish'd out *Utopian men*, to wear these pockets — *persons mark'd out for (Utopian) accusations*. Let me here apply to THE GRAND INVENTOR the words immediately following in the *Apology* — *By such artifices, and by every kind of misrepresentation, this WRETCH endeavours to influence and inflame all persons, who are weak enough to listen to his insinuations* : *every little incident, which was, and should be laugh'd at and contemn'd, is by him magnified into a most enormous Crime*. I shall only add, upon this head, as a material article of information, that *the very Person*, into whose watch the print was put, has acknowledg'd (has *certainly* acknowledg'd) that *he consider'd it only as a JOKE* ; *but that he had been press'd by some GENTLEMEN to make a SERIOUS AFFAIR of it* — !

The last article, on this charge of *Falshood* (and indeed it has prov'd wonderfully fertile) shall be taken from p. 44 ; where you affirm, that *your Old Age has been objected to you as a Crime*. I suppose, NEVER. But,

Sir, I'll tell you, what you may not be over-fond of acknowledging, that, tho' Old Age is *no Crime*; yet, when a man is prov'd *a Criminal* in his *Old Age*, that *Age* of his has always been consider'd as *an heavy aggravation of his Guilt*. And in *this* sense, I am apt to think, *your Old Age* may have been frequently, and perhaps justly, remark'd upon*.

To illustrate this point: let us reflect on the following expressions, in a Letter laid to be from *Titus Oates to the dignified Informer*, dated *SATANOPLE*, and printed in the *London Evening Post*, November 30, 1754. — It is *by the express command of his Infernal Highness* — *all Hell rings with your applause* — *these sultry, torrid, subterraneous dominions* — *every Devil of Quality* — *his Luciferian Majesty has deputed the Bearer*, as *lying and defamatory an Imp as any in all Hell* — *made every little Devil grin* — *toast the truly Diabolical Canon in flaming bowls of spirituous Sulphur*, &c. Now, Sir, these expressions (and many similar ones in the course of this pretended correspondence) full of the most profane Buffoonery, as they must shock beyond the power of expression every *sericus* man, so if they could possibly be applauded by *any YOUNG man*, would prove him *lighter than vanity*, lost to all sense of Duty here, and harden'd against all fear of

* Ο ΚΑΤΩΝ προ; των Πρεσβειαν παραπομπεων, Ο αιδημε, τι τω Γηραι, εφη. πωνα κακα εχοντι, των εκ της παντης αισχυνη πρεσβεια; Plutar. de vita et. alic.

Misery hereafter. But then, if such applause would startle us, when proceeding from the young and thoughtless; what must be our Astonishment, at finding this shocking Burlesque applauded, *venerable Doctor*, by you — in p. 14 of your *Apology*! — Nay, void of every spark of seriousness, and (one is almost tempted to think) depriv'd even of common sense, *you return your hearty thanks to that ingenious person, who detected the (impossible) Correspondence, and printed such (most execrable) Letters!*

— Old Man, fall to thy Pray'rs !
How ill white hairs become a F---l and Jester* !

This *Aggravation* of Crimes, arising from *Old Age*, is so solemnly and so strikingly urg'd by this same great POET in another place, that I cannot omit it ; especially here, at the conclusion of the long list of *Falshoods* detected in your *Apology* : and who knows, but even your Conscience may be alarm'd by it ! † — *Have I not Death within my view,*
Retaining but a quantity of Life,
Which bleeds away, ev'n as a form of Wax
Resolveth from its figure 'gainst the Fire !
What in the World should make me now deceive ?
Why should I then be FALSE ; since it is true,
That I must die here, and live hence by TRUTH !

The next charge, Sir, which I have to produce against your *Apology*, is — *the manner in*

which it speaks (p. 13.) of the *London Evening Post* : as containing productions, not only of excellent wit and good sense, but which prove the author to have a perfect knowledge of the English Constitution *. Now, tho' the public may be convinc'd of the contrary, almost 3 times every week ; yet I shall select, by way of specimen, the Letter of September 10, 1754. This Letter, Sir, from *True-Blue* (and a glorious proof has he given of what *True-Blue* really signifies) not only insists upon the natural and divine right, which *James the second had to be the UNALTERABLE Governor* of these Kingdoms, and consequently is to awaken us to our duty, speedily to restore the *exil'd Prince* ; but concludes, that the *Loss of all that is good, moral and sacred amongst us, as a Nation, may have its beginning dated* (I can scarce transcribe so shocking an assertion) *dated from the year 1688—!*

And is it thus, Sir, you vindicate the *University of Oxford*? Dares the man, who can extol such a Paper, even call himself an *Oxonian*? Is it not (if I may use the expression) *High Treason* against *an University*, which

* Even the well-known author of *MANNERS* thought it so *scandalous* to be suspected of writing in this Paper, that he mov'd the *Court of King's Bench* for an *Information* against the *suppos'd* imputation of his having been a Writer in it ; at the very time *Doctor King* thus highly compliments it for almost every kind of Merit !

was insulted, violated, trampled on by the Papal Tyrant *James*; and which maintains the justice, and glories in the blessings of THE REVOLUTION—and safely may it repose, under the sacred shade of that mighty *Tree*, which *its own right hand* was directed from *Heaven* to *plant* in these Kingdoms ! For, to the immortal honour of *This University*, we should ever remember what Historians have gratefully recorded—that, “soon after an Association had been drawn up in *Devonshire*, to stand by the *Prince of Orange*; it was first sign'd at *Exeter*, and sent to other places, particularly to *OXFORD*, where it was subscriv'd by *almost all* the Heads and chief men of the *University*; and the *Prince* was earnestly invited thither, with a promise that their *Plate*, if wanted, should be at his service. “From *that time*, every day brought some Persons of distinction to the *Prince*, &c. ” These are the words of *Tindal*, in p. 22d of his Introduction to the continuation of *Rapin*. Such then, Sir, is (I will not call it the *opinion*, but) the *beast*, the *triumph* of the *University*. And yet, as there is publicly sold a Paper, that *dares* defame the *Revolution*; so you, who *dare* publicly recommend *this Paper*, do—“as yet—*continue in Oxford, unpunish'd and unexpell'd!*”

Such then being your principles, no wonder you should be consider'd as *a dangerous Enemy*

Enemy to Society, at least to a *Free* and *Protestant* Society. And yet, 'tis not a little surprizing, that you should give yourself the name of an *Affassin!* Yes, Sir; nothing less than an *Affassin*, in plain English! For thus we read, in the 45th page of your *Apology*, in the *first* edition, and in the 46th page, in the *second*, (so that it is no mistake of the Printer) *they may surprize me, like other Affassins, in a dark night.* Perhaps you'll be out of humour with this construction. But would you not exclaim more; if I should call this *bad English?* The truth is, I must pronounce you *peccant*, either in the former or the latter; and you shall choose which you please.

The pride of some men is apt to exult more, at the imaginary perfection of their *heads*, than of their *hearts*. And, if one can guess from your *Apology*, you would sooner kindle at a reflection upon your *understanding*, than upon your *morals*. And yet, however mortifying the double imputation may be of your writing both *bad English* and *bad Latin*; the following specimens are submitted to the decision of the Learned. I shall only premise, that *Inaccuracies* in *either*, which would be readily overlook'd in *modest* writers, must be censurable in *One*, who arrogates to himself an *absolute perfection* in *both*. As to *bad English*, we have in the *first* Edition of the *Apology*, and uncorrected in

in the second, at least these seven instances. In p. 5—they denounce us, as seditious. P. 12—out of pocket in a large sum. P. 15—Except the following Epigram, of which a Friend having prevail'd on me to give him a copy, thought proper to send it to the press. P. 18—In so many reams of slander, which he hath compil'd. P. 22.—conceiv'd a secret horror of a state of Servility. P. 33—depart from those good rules and discipline. And p. 45—they may surprize me, like other *Affassins*: which words, perhaps, were intended to signify—they, like other *Affassins*, may surprize me, &c.

As to your *Latin*, the specimens in the *Apology* are very few. Being therefore most cautiously selected, they must be deem'd the best; at least in your opinion. And the reader will please to remember, that they are selected, to prove your *Latin* to be, beyond contradiction, pure and genuine *Augustan* *. Now, tho' I pretend not positively to determine, what is universally true *Latin* and what is *false* (for who can fix that standard in all cases?) yet I presume, men acquainted with the purest *Latin Classics* may form a good judgment, whether a modern *Latin Oration* breathe the *Roman stile* and spirit, or whether it be only *English Phraseology*, under a *Latin dress* of words and terminations.

* The inhabitants of *Pallantis* (Oxford) both speak and write the *Latin of the AUGUSTAN Age*. Dreamer, p. 112. Were

Were all your *Latin* works to be examin'd, from the *Scannum* down to the *Oration Radcliviana*; what a field for the severity of Criticism! * And how copious a variety of proofs would arise, to demonstrate the justness of that character (*inter Anglicisantes Latinissimus*) which has been given you by perhaps *the best Latin Critic of the age*. † This then, Sir, I assert to be the second cause of your *imperfection* as a *Latin Orator*: namely, your being *unclassical*; and forming, into sentences, *sentiments and modes of speaking* properly call'd *English*, in *words and phrases* improperly call'd *Latin*. In support of this charge, your *Apology* (p. 33.) will furnish us with one proof, fully sufficient if there were no other. — *Nisi* unless *nos* we *facimus* make *ædes nostras* our houses, *ubi* where *ingenuæ artes* ingenuous arts *debent*

* See the excellent Pamphlet, once before mention'd, by *Phileleutherus Londinenis*; who, with a true *Criticum acumen*, has selected from your *Radcliffe Oration* the following inglorious specimens: p. 3 — *fortiter et constanter sentire*: p. 4 — *sibi exprobrari sentiant de immemorari officio*: and p. 9 — *suam famam et gloriam summam — et spes suas omnes donavii pietati; quæ sola istud, quo decessit, honestissimum scripsit testamentum*: i. e. he presented his compleat fame, and glory, and all his hopes to piety; which alone writ (ISTUD) that dishonourable most honourable will, by which he departed!

† See p. 18 of a Latin Letter to *Dr. Bentham*, from *Dr. John Burton*; for which, both in point of *entertainment and use*, the Learned have always acknowledg'd themselves under great obligations.

ought

ought florere to flourish, *collegia* colleges, &c. — ! As to p. 32 ; I would ask, whether *quæ vis figite* (which fix ye) is equally proper with *hæc vos figite* : and whether *habete in annulis, acuifingite in vestibus* (ON your rings and ON your garments) is preferable to *in annulos* and *in vestes*. As to *non ullis rebus egenus*, I can find no instance of this *ablative* ; not even in the *Thesaurus* of Rob. Stephens : tho' you have boasted, that you never commit to paper one *Latin* phrase, without consulting *him*, as your *Oracle* — another proof this of the truth of your pretences, as to *thinking in Latin* ! And yet, your conceit of perfection, upon this point, is so predominant, that possibly you may think *the Genius of Old Rome* interested himself in your *Nativity*, and that *the first word* you ever spoke was *Latium*. And why is it not as possible to be born an *adept in Latin*, as to be born an *Informer* ? For this, Sir, is a new race of Beings, of your own creation ; as you have compell'd the word *repertum* of *Tacitus* (even in the *motto* of your *Apology*) to signify *BORN*, in p. 34 of both your Editions. I shall conclude this important article in the words of *Dr. Burton* ; who, upon perusing your *Radcliffe Oration*, with your *modest* request prefix'd (that *no one would turn it into English*) has made this judicious reflection — — *Ea Jane, quæ sermone patrio, potius quam Romano, prius cogitata fuerint, forsan et scripta, ea facili*

*cili negotio in cundem relabi haud invita decebit
ille mirus styli artifex. Quod si porro me autore
uti velit, admoneo, ut id ipsum, quod a plerisque
desideratur, effectum reddat; Orationem illam
suam, colore et ueste donatam nova, reddat
LATINAM*.*

This Reprehension, from one so well qualified to reprehend with propriety, must have prov'd thoroughly mortifying to a Man of *Vanity*. For that this is an *essential*, in *your* character, is allow'd on all hands: every man agreeing to consider *You, Sir*, as

— — — — — *Drest in an opinion
Of Wisdom, Gravity, profound Conceit,
As who should say, I AM SIR ORACLE!*

And when I ope my lips, let no dog bark! †

Not to insist, Sir, upon your continual perambulations in *Town*, to *puff the merit of your late performance*, and *the impossibility of any reply to what falls from YOUR pen*; let us turn, for a few proofs, of the preceding charge, even to this boasted *Apology*. In the very first line of the title-page, behold **DOCTOR KING!** And in the very first page, behold the man of *establish'd Reputation!* P. 3, behold the man of *honour and of reputation*; the man, who can *rescue his character from every possible reflection!* P. 9, behold the man, who has *convers'd with Cardinal Polignac!* This indeed is something to boast of; but

* See the Letter, beforemention'd, p. 35.

† *Shak. Merch. Venice.*

had

had he convers'd, *last summer*, near *Brussells*, with his friend *CHARLY*; or at *Rome*, with *Cardinal YORK*; such an honour had been more worthy of his ostentation! P. 15, behold the man of *reputation*, as an *Author*! P. 21, behold the man, whose *liberal studics* afforded him the most solid *pleasures* in his *youth*, and are the *delight* and *enjoyment* of his *old age*! P. 26 and 27, behold the *Author*, who tells the world concerning the *Dreamer*, that it must be *allow'd* compleat in *Merit* by all *men of taste and judgment*, and by every *impartial and intelligent Reader*: a work, which requires no *ordinary skill* in *Mythology* and the *ancient Classics* to understand, much more to compose! P. 29, behold the *Orator*, receiv'd with a *shout of applause*, of which he took the *advantage*. P. 46, behold the man of a *temper truly philosophical*, and *bless'd* with a *wonderful equality of mind and spirits*! P. 44, behold the *old man*, who *knows only one thing*, by which his *character* can possibly be *dishonour'd*, and that is the *praise of his many Enemies*! And p. 43, behold *DOCTOR KING*, the *Principal of St. Mary Hall*, publicly protesting, he has no *Enemies* in *Oxford*, except those only, who have declar'd themselves *Enemies to the University and the Liberties of their Country*! Each of these several articles carrying with it its own *animadversion*, I shall subjoin a few words of *Virgil*, with a *translation* of them —

—*Illa se jactet in AULA ÆOLUS*—
 In that same HALL, let wicked WILL,
 Puffer of Puffers! — puff on still!

To compleat this article, I shall conclude it with the very strongest epithet, to express *a vain man*, in a *more-than-superlative* degree. Every scholar has heard of *gloriosissimus*, for *a man of the utmost vain-glory*. But did ever a man ascribe this epithet to *himself*? Yes; DOCTOR KING has done that, and *more*: he has writ Verses to himself, and dedicated them *Illusterrimo, Clarissimo, and PRÆ-GLORIOSISSIMO, i. e. To the most Illustrious, to the most Renowned, and to the more vain than the most vain-glorious of all mortals!* See THE TOAST, p. 10, 12.

Here then, venerable Doctor, upon the second mention of this Book, permit me to acquaint the Public with some farther particulars contain'd in it: for tho' it has been printed, and presented to a few Gentlemen, its Author has never dar'd to expose it to public sale. And I take the reason to be—the great danger an Author must be in, after satyrizing, in Rhymes the most scandalous, the most obscene, and the most profane, that perhaps ever appear'd upon paper, *Three very Honourable Personages*; the HEROIN. being no less than *Comitissa perhonorabilis*, p. 7. So that, tho' *Affassination* is 'a crime full of horror to reflect upon; yet it is not greatly

surprizing, that so superlatively vile a man, as this author proves himself, should be *in danger of his life, during his residence in Dublin*, p. 8.

To publish any part of this execrable Book, merely for the sake of publishing it, I should think a crime almost equal to *composing* it. But, Sir, you have furnish'd me with a sentence, which *recommends* the making a few extracts even from *so infamous* a performance. For you say, p. 7. — *There are CRIMES, which Justice cannot reach, and which can no otherwise be punish'd than by being expos'd; and which ought to be expos'd, to prevent honest men from being deceiv'd by appearances, i. e. in order to expose Villains, for the security of honest men.* I must beg the Reader to keep this excuse constantly in view, when he is shock'd (as he must be) with the following extracts, concerning a *Lady*, call'd *MYRA*; whose great Merit *Lord L—n* thus celebrates, in his *Poems*—

*A Nymph of spotless Worth and Fame !
MYRA shall be th' immortal Name !*

But, we find, spotless Worth and Fame are no protection, even for a *Lady*, from this *Beast* of a Poet, the Writer of *The Toast*: who, in his *Latin Panegyrics on himself*, calls the Poem by the monstrous title of *Hermaproditus* — in order to excite an idea, too abominable

abominable to be otherwise delineated even by *himself*. For, in p. 16 & 21.—

*Immanem memorat Miram, quæ, publica cura,
Cunctorumque Uxor quondam famosa Virorum,
Indomita rabie, facta est currentibus annis,
(Sic Veneri placuit) cunctarum Vir Mulierum!*

*In old MYRA say how a new Furor began,
Who extended her figure, and stretch'd it to Man!*

Note, p. 22. "Nor was our noble Ma-
" tron debilitated by Age, or her concu-
" pifiable Appetite in the least degree de-
" cay'd, when she had nearly arriv'd to the
" grand Climacteric. She was by *Apollo*
" interdicted all future commerce with Men:
" Upon which, *Venus* chang'd her into a
" *Man*; transferring to her new Being all
" that vigour exerted in her Womanhood,
" with all privileges usually annex'd to the
" Male Sex! —

*"When afraid of a Man, if she e'er was afraid;
When she bloom'd a young Maid, if she e'er was a Maid!"*

Note, p. 66. "Myra, adhuc Infans, libidine accensa. Vulgaris ejus circumfertur exclamatio, Je veux que le Grand Dieu Priape me punisse, si je me souviens d'avoir jamais eu mon Pucelage!" I must assure the Reader, that these expressions are not the most shocking, that might have been

selected : for there are some *so obscene* and others *so profane*, that I never could have forgiven myself for making them more public than they are at present. But I must observe, that pages 33 & 64 contain very profane references to *That Volume*, which all good men hold in *the highest veneration* !

— Should such a man be permitted by the *Vice-Chancellor* to educate, or to superintend the education of *Young Gentlemen* ?

— I shall conclude with the only part in the Poem, that can be read with patience ; and it contains the character of *DOCTOR KING*, from the life, drawn by his own hand, p. 77.

*As you see, I'm wrong-headed : too thick is my Skull ;
With a deep Pia Mater*, that is not half full.*

*I've within a white Liver, o'erflow'd with black Gall,
And a Heart that is hollow, very hard, and too small.
Pray, remark my soft Look, and how supple my Face ;
Tho' the Rascals pretend, there's a mixture of Brass :
That my Breath and my Features are vastly too strong ;
Full of Evil my TONGUE, and three Inches too long !*

From *THE TOAST* let us proceed now to *THE DREAMER* ! Two such performances, as scarce ever appear'd, to the disgrace of *one and the same Century* ; but indeed they could scarce have been compos'd but by *one and the same Man* ! That You, venerable

* This remarkable expression of *Pia Mater*, here in *the Toast*, is found likewise in *the Dreamer*, p. 11. — *an honest man, whose Pia Mater is much disturb'd*.

Doctor,

Doctor, are *The Dreamer*, the Public have generally presum'd, from the nature of the *Dreams* themselves, and from several other circumstances ; particularly, from your not only not disowning *this* (when you too readily disown other charges) but highly extolling it, in your *Apology*, p. 24—28. To these strong presumptions may be added one fairly deducible from the *Introduction*, p. 7. For there *the Dreamer* expresses indignation at *HORACE* ; as if that Poet had been *dreaming*, when he compos'd *the seventh Satyr* in his first book. But, why angry with this particular *Satyr* ? *Sanadon* says, *there is much pleasantry, natural ease, and vivacity in it* ; and that *it was writ to satirize the silly fellow*, who had reproach'd *Horace with the meanness of his Birth*. But why should THE AUTHOR of *the Dreamer* vent particular acrimony against this *Satyr* ? Every one, I presume, will smile at the discovery. The *Satyr* bears hard upon *a most infamous Slanderer*, furnam'd KING ; and it begins thus—

Proscripti Regis—pus atque venenum !

The Dreamer is thus characteriz'd in your *Apology*, p. 26. “ The whole work is writ—“ ten with Decency and good Manners (!) “ and there is not one sentiment or expres-“ sion, which can possibly give offence to“ any person, who is a friend to Virtue (!) “ and his Country ! ” The word *Country*, in

your sense of it, shall be explain'd presently. But here let me ask — If you think the *Dreamer* worthy of this character ; why does it appear *Anonymous*? What! is no work to be acknowledg'd by name, but works of *Slander* or *Treason*? Surely, the absence of a name, in such a book, contributes to raise very *unfavourable* suspicions ; and confirms that opinion of its *Tripitude*, which the Public have generally entertain'd.

Now, as to this book, tho' writ under the disguise of *Dreams* (to shelter the Author from that *Vengeance* he must have felt for publishing the same principles *explicitly*) the Author gives a proper *Key* in the Introduction. *Dreams* might have been suppos'd *Visions* totally *fictitious*. But as these *Dreams* were to *libel all the superior Orders of Men in England*, it was proper to prevent the notion of their being *false and groundless*. Tho' the Scene then is laid (for security) in the *realms of Morpheus* ; yet the author assures us — *his work is chiefly historical*, p. 7 — *he has not inserted any fictitious Visions*, p. 9 — *every particular is true*, p. 11 — and *the Adventures are real*, p. 223. The *certainty* of the matters related being thus establish'd, we must look out for some *real Country*, to the state of which these *historical Dreams* relate. But we need not look far ; as the author has kindly assur'd us, in the first page of his Introduction, that he is *an Englishman* : and says,

says, in p. 17 — *I shall rather choose to puzzle my reader, than give any offence to my Superiors ; especially those eminent Patriots, by whom the Republic is at present so wisely administer'd.* The thin obscurity then, wrapp'd round these reflections, is to disguise the *Slander* ; and of what *nature* the *Slander* is, every reader must judge for himself — in defiance of that *absur'd and evasive* Key, given at the conclusion. What I would chiefly ascertain by these passages is, that the *real Scene* is ENGLAND. But, had there been no *Confession* ; every man, acquainted with the late history of *Oxford*, must agree, that the *Palladians* are the *Oxonians* : and one link of the history being fix'd, the rest naturally follow in a due connection.

To begin then with what *the Dreamer* has advanc'd, as to *this famous University, or City of Pallas*. And here let the guilt of having turn'd *INFORMER*, *falsly*, against *the University of OXFORD* descend upon the head of this noisy disclaimer against *Informers* ! To lay, before the proper Magistrate, an Information against particular Traitors, when known to be such, is the Duty of every man bound by the Oath of *Abjuration*. And some young Traitors, even in *Oxford*, were lately inform'd against ; and, upon full proof, receiv'd proper punishment. But how has the *Informant* been treated by You, Sir, with every kind of base and scurrilous outrage !

And yet — here comes *The Dreamer* ; and publicly, and in print, turns *Informer against the whole University* ! — informs, at the tribunal of Fame, against that *Loyal Body*, as being *all Jacobites* ! — informs the world, that the very *maxims*, or principles, *profess'd and taught in the University*, have **ALWAYS** been *opposite to the principles of the Revolution* ! For, in p. 114, we are told — The PAPYROPOLITAN Government (i. e. the Government of England) *after various forms and alterations, is now become Oligarchical, and founded upon Maxims very opposite to those, which have ALWAYS been profess'd and taught in the city of PALLAS* (i. e. Oxford). If this assertion were true ; then, as the present Government is founded upon *Revolution principles* (upon the absurdity of *absolute-hereditary right* ; upon the consequent rejection of the pretended *descendants of James the second* ; and upon *hereditary right, limited by Parliament*, or what *The Dreamer* calls an *Oligarchy*) then the OXONIANS must *profess and teach JACOBITISM* ; must be guilty both of *Perjury* and of *High-Treason* against His Majesty King GEORGE the Second !

Here then — *latet Anguis* ! Here lurks the *Snake*, the *Adder*, that spits the true venom against ALMA MATER, and has greatly impair'd the health and vigour of her Constitution ! The *Antidote*, against any *future poison* from the same quarter, is *obvius* ; there

is but *one*, that can prove *efficacious* —
 Should the man “*still remain, in Oxford,*
 “*unpunish'd and unexpell'd*”; should he be
 permitted *still* to enjoy the *applauses* even of
 the *thoughtless*, during his *life*; and should
 his *Sepulchre*, like that of *Catiline*,* be a-
 dorn'd with *flowers*, in *OXFORD*: would the
 serious part of the world infer, that *the Majority* in Oxford *hated* the man's *principles and practices*; or that they were, at heart — —
 But I hope, the world is convinc'd, that the
 horrid accusation, fix'd upon that truly-illu-
 strious *UNIVERSITY* by this vile author, (as
 if *the principles of that whole Body were Anti-Revolutional*) is a *LIE*, in the strongest sense
 of that most infamous *Monosyllable*. And,
 tho' at *the peril of my Life*, I would pro-
 nounce it so, to the face of *this*, or *any other*,
 treacherous *Adversary*. I say *this*, or *any other* ; because a similar *stab in the dark* has
 been more recently given to the just Fame of
 our *University* by another real *Enemy*, under
 the appearance of a *Friend*. For the author
 of a pamphlet, just publish'd, *on the Oxford Almanack for 1755*, informs the world, p. 20.
 — *The University of OXFORD is, at least, 80 Years behind-hand with the rest of the Nation, in many modern improvements in POLITICS.* I appeal to the world, for the justice

* *Sepulchrum Catilinæ floribus ornatum, hominum audacissimorum ac dominicorum hostium conventu epulisque celebratum est.* Cicero pro Flacco.

of this application—*The nation*, in general, have *improv'd their Politics*, within the last 80 years, by disclaiming *indefeasible-hereditary* right; and upon this improvement have establish'd *The Revolution*—*Oxford* is behind-hand with the rest of the Nation, and has *not improv'd her Politics* within that time, but adheres to *Older Principles*—*Therefore, &c.* *

But, with my friend *Horace*, in the obnoxious Satyr, *Ad Regem redeo*. The preceding then is not the only proof of the *Dreamer's disaffection* to the present Government. In p. 115, he says, *Some Palladians have been so weak, and so wicked, as to renounce their Old Principles and their COUNTRY*. The *Oxenians*, here meant, are such as have thought it their duty to be *very explicit in their Loyalty*; in order to *contribute their endeavours* to remove the too prevailing charge of *Disaffection*. These men, (this *Dreamer* says) have renounc'd their *Old Principles*, and also *their COUNTRY*. So that *THE COUNTRY* (or *PATRIA*) so vain-gloriously and treacherously trumpeted, turns out at last to mean no more than this—*England*,

* This, Sir, seems to be the proper Key to what you say, in p. 5 of your *Apology*—*They denounce us as disaffected, because we cannot fashion our morals to every New System of Politics*—meaning, I presume, *that* New System of Politics, on which the *Papyrcopolitan*, or *English*, Government is now founded.

bound with the double chain of *Religious and Civil Slavery*, under the Popish Tyrant James; or, at least, the same poor Country, trembling under the Iron Hand of one of the same poor Family !

But, lest the sentences, already cited, should not be found clearly enough pointed against the Illustrious Family from HANOVER; the Dreamer tells us, p. 131—*The Augurs were directed to enquire of Fallas the cause of this wonderful change in some of the revolted Palladians: and the answer from the Oracle was—GERMANISSIMI!* The Dreamer, in the Introduction (p. 26.) mentions the Oracle, which was said to *Philippize ΦΙΛΙΠΠΙΖΕΙΝ*. And I make no doubt, but every loyal Englishman, without consulting any Oracle but the Dreamer himself, will agree, that it is the Dreamer's glory *ΙΑΚΩΒΙΖΕΙΝ*, to *approve himself a Jacobite*. The word *approve*, Sir, I use here in the sense of the second edition of the *Apology*; where you declare, p. 8—*you have on all occasions, both in your conversation and writings, approv'd yourself A TRUE ENGLISHMAN!* Should you not have added, *and no HANOVERIAN?* I apprehend your declaration will admit but one sense; and what that is, may be safely inferr'd from the preceding and following pages.

In p. 61, His MAJESTY is call'd *Hercules*: p. 63—call'd the *God of the Country*, and is said

said to be fed with *Ingots and Bars of Gold* : p. 183— said to be *imported and invited into this Country*. And page 203 says—*If the God, in his wrath, should desert the land, you need not apprehend any ill consequences from his Abdication. You may immediately supply yourselves, out of the OLD ROMAN calendar, with Deities, who will not require a Tenth part of the Treasure, which has been this day consum'd, to gratify the Pride and Avarice of one IDOL!* What the *Dreamer* means by *this day*, he explains, p. 155: but this explanation, as well as other *treasonable* reflections, is too shocking for a man, warm with a just zeal for the *Glory of his SOVEREIGN*, even to transcribe.— Remember, Sir, your Oath of *Abjuration* : *I, W. K. do swear, that I will DEFEND his Majesty King GEORGE, to the utmost of my power, against ALL attempts against his Person, Crown, and DIGNITY!*

As the *Dreamer's* offence against *MAJESTY* is most horrid ; so his offence against *RELIGION* is most impious. In p. 130 and 148, he burlesques the *Holy Scripture* ; under the pretence of its countenancing *a notion*, which, tho' pleaded for, is not believ'd by the profane writer himself. In p. 141, he says—*God did not permit the Jews to eat Swine ; because this would have been a kind of FRATRICIDE.* In p. 17 and 18 he talks of *dreaming Jews* ; and, with a noble free-thinking air, *ridicules MYSTERIES*. And p. 16,

he declares, *he has been more edified by his own DREAMS, than by all the SERMONS he has heard this century, even in Oxford.* But these strokes of his pen are *almost laudable*, in comparison of some others. He, like his great friend, the apostate *Bolingbroke*, would fain banish out of the world *The Bible, Our Religion*, and even *the Belief of a Reward in Heaven* for the sincere Servants of **THE MOST HIGH GOD!** For in p. 67, 68, 69, he dares to publish a most profane banter upon **IMMORTAL LIFE**, in the following dreadful expressions — — *Immortal Life, publish'd* (says he) *by the preachers of the Gospel, is only an artifice to get Money from old Maids and Widows* — *this grand Elixir, tho' it had not half the Virtue of Ward's Pill, maintain'd its reputation in the ages of ignorance and superstition; but now, nothing is thought more absurd and ridiculous by every person of common sense!* — — **Good GOD!** how can a poor, weak mortal, gifted with reflecting powers sufficient to *intimate ETERNITY to Man*, and *bles*s'd with the word of *Truth it-self confirming the glorious Expectation*, dare to banter *the only firm support of Happiness at present, an Hope full of Immortality hereafter!*

Thus void of the first principles of Duty to **GOD** and **The KING**, the Dreamer does not at all surprize us by abusing *Those, who are (under the former) the Pillars of our Church and State.* He says, of **THE BISHOPS**

BISHOPS, p. 65 — They have now entirely departed from all the rules of their institution. And, p. 196 — The great Ecclesiasticks stile themselves the Ministers of God; but their ambition prompts them to commit such crimes and mischiefs, as demonstrate that their authority is not deriv'd from Heaven. But this virulence both against the Character and the Conduct of this *Venerable Order of Men* is readily accounted for — the Slanderer neither fears GOD, nor honours the KING. And as to the latter article, (it must be own'd) he is honestly explicit. *How can he love Those*, who, by their intemperate Zeal and spirited Harangues, too effectually animated the Nation (for *Hinc illæ Lachrymæ*; see p. 71) too effectually animated the Nation, to crush the late Rebellion: a Rebellion, enter'd upon, and carried to an alarming height, in favour of the Dreamer's *Old Friend*, his *Prince*, his *Guardian Angel* to protect, and his *Polar** *Star* to regulate, all his words and actions: And as he thus honours the whole *Episcopal Body* with his Abuse†; so we naturally expect a particular insult upon HIM, who

* *Was there not a new STAR very lately call'd forth?*
For, methinks, I espy a young BEAR in the North.
The Toast, p. 41.

† Can any falsehood be more execrable than the following; p. 66? — *Whenever a ROSICRUCIAN, i. e. a Bishop, is mention'd; this proverbial saying is applied to him, In Tartara, jufferis, ibit!*

stands no less distinguish'd by the bright assemblage of his Virtues, and his Zeal for the true Glory of Church and State, than by his just pre-eminence in Station: see p. 72.

I shall not here enlarge upon *the Dreamer's* reflection on *some particular Laws* of our Country, p. 52, and 57; nor upon his insulting *one Honourable House of Parliament*, (the customary Band of about 400) with the name of *Bedlam*: p. 59. But there is one sentence (p. 168) which, with *the Dreamer's* comment upon it, demands particular animadversion. *The Decrees* (says he) of the *Synod* (which must mean the Grand Council of the Nation) *are always oppressive, and sometimes very sanguinary!* — Dangerously severe, and infamously false! For, how oppressive; and why sanguinary? Sanguinary for sacrificing *Fellow-Citizens on the altar of Hercules* (p. 182) i. e. putting to death *Antiberculeans*, or Rebels and Conspirators: p. 190. In particular (p. 170) he laments with *tears*, and the tenderest pity, *the destruction of one Captive, on the last grand Festival of Hercules*. The Dreamer's book being publish'd on, or about, *December 1753*, we may presume it to have been compos'd at least in the month of *September*; and the *last grand Royal Festival before that month* must have been in *June*, which celebrates His Majesty's *Inauguration*. In this very month there was sacrific'd *one of the Dreamer's friends*, the unhappy captive *Dr. Archibald*

bald Cameron; executed for *High Treason*, June 7, 1753: — an Execution, in the Dreamer's estimation, *most unreasonable!* For he declares (p. 192) he would have *all Antiberbuleans pardon'd*, (i. e. Rebels) that so *the Altar of Hercules may not be stain'd with the Blood of his own PEOPLE* *!

As public Traitors are cut off, and private ones restrain'd, by the wise *Laws* of our Country; *Courts of Justice*, and the venerable *Body of Men presiding in them*, in order to explain, enforce, and carry into execution these salutary Laws, cannot stand high in the Dreamer's favour. And accordingly, at p. 73, &c. we have a whole *Dream of Abuse* on *Courts of Judicature*, and the *Principal Gentlemen of the Law*.

At p. 96, we find even this Author excepting from his general Satyr *one set of people*, whom he seems very cautious *not to offend*. Can it be possibly conjectur'd, what *one class*, what *single tribe of English Beings* it may be, that merits the Dreamer's *good opinion* and *his kind address*; especially in this *grand Libel* upon the rest of the Nation? (p. 205, 206) — In the name of *astonishment*, they are **COMMON WHORES!** For, in p. 96, this *FILTHY Dreamer* says, *But let me give no offence to THE LADIES OF PLEA-*

* See the word *SUIS* (*Suis moliantur Exitium*) with the Remark upon it, at the Bottom of page 3.

SURE ! * Indeed intimate acquaintances, contracted in youth, are found to make strong impressions ; and the tender sentiment of such early friendships frequently continues thro' life. That the author of *Templum Libertatis* was a man of *Gallantry and Intrigue*, in the days of yore, appears from his own boasting even in his old age † : for the preface to the first book tells us, *his Studies were formerly interrupted by Revellings, Debaucerries, and certain disagreeable Matters — Convivia, Amores, et ingrata quædam Negotia* — Whether the disagreeable matters (*negotia*) immediately mention'd after the frequency of intrigue (*amores*) were successive in fact, and one the consequence of the other; I have not the proper *Data* to determine. However that may be, the next honourable Class of Men, we find abus'd, are the *College of Physicians*; together with their *Brethren*, dispers'd thro' the Kingdom for the preservation and health of their Countrymen : p. 100.

I shall only add one Class of Men, of whom the Reader might expect he would at least speak favourably, THE OXFORD TORIES; the Dreamer calls them *Antiberculeans* i. e. *Jacobites*: but even these will be found roughly treated, with some grains of *Satyr* sprinkled

* In the *Toast*, p. 39, we have the following remark — *He was frequently wont to retire to relax his Mind, and solace with the Mud-Nymphs of Liffy; and p. 44, the Mountain-Nymphs of Wicklow!*

† See p. 40 and 41 of this Letter.

on the University. He says, p. 193 — “ The “ *Antiberbuleans* are indeed a numerous Sect “ — they daily blaspheme HERCULES ; censure “ his Priests with great acrimony ; and some- “ times, over their *Cups*, grow tumultuous, “ and proceed to threatnings. But they are “ not form’d for great Enterprizes” (i. e. they will get drunk, swagger and threaten ; but yet are mere *Poltroons*, afraid to *draw the Sword*, and maintain the good old Cause *vi et armis* : — I take this, *Doctor*, to be a pretty just description ; and it answers exactly, you know, to what was said of *these Gentlemen* by your *Old Friend at Derby* —) “ they are not “ form’d for great Enterprizes ; they have “ little *judgment* and less *courage*, and have “ no manner of *Confidence* in one another.” As to the *last* article of this *Lamentation* ; is it not, Sir, *unreasonable* to expect, that Men, who could be *false to their Oaths*, would be *true to their Honour* ?

“ How it happens (p. 217) that such *ex- tremes* should be found amongst men, who “ have been educated under the *same Gover- nors*, who have been inspir’d with the *same Principles*, have profess’d the *same Cause*, “ and *have acted upon THE SAME GENERAL PLAN*, is a disquisition left to more able “ Philosophers. By the effects of Learning “ in *Pallantis* (Oxford) we perceive, that “ it contributes very little towards the main- “ tenance

“ tenance or improvement of the *Social Virtues* —
 “ *tues* *. In p. 211 — even those *Republicans*
 “ (in *Pallantis*) who continue *most firm*
 “ to their old principles, are divided into
 “ *several factions*, and hate one another very
 “ sincerely. In p. 194 — If an *Antiberculean*
 “ have *singular Merit and universal Esteem*,
 “ we need only invent some idle story to his
 “ disadvantage; the *Antiberculeans* immedi-
 “ ately swallow it: they seem pleas'd with
 “ it: they propagate it: and are soon able
 “ to blacken the fairest and brightest character
 “ in their whole Company”. And, in p. 116,
 he pours forth, in the bitterness of *Despair*,
 this mournful Confession — “ Even the
 “ Victories of the *Palladians* have been fatal;
 “ and 'tis scarce possible, that *Pallantis* should
 “ hold out much longer. The Old Inha-
 “ bitants will be oblig'd to quit the City”.
 —— *Spoke, like an Oracle!* And, may
 this Oracle be soon fulfill'd, in the case of one
 Old *Antiberculean*, in particular!

The only thing wanting, to perfect these important quotations, is the *Dreamer's character of Himself* †. “ An old citizen of

* See p. 41 of this Letter. — *belov'd by none; respected by few; detested by many; mistrusted by all.*

† *The Dreamer* (p. 38 — 41) gives the following remarkable character of an *Orator*, who was pleas'd to say, that *Honour and Integrity, duty to our Country, and*

“ *Pallantis* (p. 212) a man of great veracity
 “ and honour ; who hath serv'd his Re-
 “ public, near half a century, with invio-
 “ lable fidelity ; having never once swerv'd
 “ from his old principles, nor in any in-
 “ stance deserted his friends, his religion,
 “ or his country. By this means he was
 “ become *popular* : the young citizens ex-
 “ press'd their esteem for him, on all occa-
 “ sions”—But, *Doctor*, why would not the *old*
 citizens express *their* esteem for a man of
 such *establis'd* reputation ? May we not, from
 this *neglect*, from this *contempt*, shewn by *the*
Grave and Venerable, thus unfortunately ac-
 knowledg'd, safely infer *the falsehood* of all
 these *vain-glorious* pretensions ? From the
 several preceding extracts we may now draw
 one general Conclusion — That there lies
 a strong presumption in favour of *every Char-*
acter, that has been, or may be, abus'd by

love of Mankind sounded well in the ears of the Populace.
 — “ Having collected himself, in the manner of the
 “ ancient Orators, he begun his speech. His whole
 “ Introduction cens'd of *Egotisms*, and a long Cata-
 “ logue of *his own Praises*. — He talk'd of *civil Policy*,
 “ the *social Virtues*, the *love of our Country*, and the
 “ *preservation of our Liberty*. — This important person
 “ concluded, as he began, with an *Encomium on himself* :
 “ for which however he apologiz'd : because his Cha-
 “ racter could not be sufficiently illustrated, nor his supe-
 “ rior Merit explain'd, except by his own Eloquence.
 “ And this is probably the reason, why *his Praises are*
 “ *nowhere to be found, but in his own Works*” !

That

That Man, who dares publicly libel HIM
 that sitteth on the Throne; who dares publicly libel all the superior orders of Men, both in Church and State; and who dares publicly libel almost every rank, quality and class of the People — excepting — *LADIES OF PLEASURE*. Let this account of the Dreamer be concluded with the following resolution of *Richard the third* —

— Since I cannot prove a Lover,
 To entertain these fair, well-spoken Days;*
 I am determined to prove a V——n:
 Plots have I laid, Inductions dangerous,
 By drunken Prophecies, Libels, and DREAMS.

I have now, Sir, finish'd my remarks on *The Apology*, &c. excepting in one article. I do not charge you, with two late Pamphlets, call'd *The last Blow*, and *A proper Explanation of the Oxford Almanack for 1755*; because the Learned are agreed, they came not from your pen. For, tho' you have *Malice* more than equal to both; your *Wit* is certainly too dull for either. The only article then remaining, to compleat these animadversions, is an assertion, in p. 19. of your *Apology*, that — *in conformity to the*

* Perhaps, Doctor, (in the stile of the *Toast*) your Countryman and Commentator *Tir-Oen*, instead of *Days*, would conclude this second line with *Dames* or *Doxies*.

principles, which you have always profess'd, you most heartily wish'd success to the Old Interest. This sentence, tho' it contains but few Words, is very comprehensive in its meaning. It is, Sir, big with consequences. It is, I apprehend, by far the most important in your whole *Apology*; and with my remarks on this capital Sentence I shall take my leave, for the present, of all your boasted Performances.

You wish'd success to the OLD INTEREST. This is your affirmation. And the merit or demerit of it shall be determin'd; not by banter (for this is too important a point to trifle with) but by a fair and full answer to these two Questions — WHAT is THE OLD INTEREST? And — WHO are You?

To the first Question I answer — *The Old Interest*, in the County of Oxford, is a Political Interest, long supported there, partly by Tories, partly by Jacobites; but probably by a much greater number of the former than the latter, especially since the late Rebellion. But, as the enquiry here is not so properly into the political persuasion of the *Old Interest Freeholders*, as of their Candidates; to these therefore I now confine myself. The private characters of these Gentlemen must be, at present, out of the question. Since, however absolutely necessary Religion and Discretion are for the proper discharge of any Trust of consequence; I shall presume (and I am persuaded, upon good grounds) that these

these two Candidates are, at least, not superior to the other Candidates, in the two preceding Recommendations.

In order then to judge the more safely, what the political system of the *Old Interest Candidates* really is ; we must first settle the proper distinction between *a Tory* and *a Jacobite*. 1. A *TORY* then (I speak here of a *true, sober, thinking, systematic TORY*) is one, who wishes the true glory of the *Church of England*, in opposition to *Diffenter* on the one hand and *Papist* on the other ; and who wishes the true glory of *British Liberty*, in opposition to *Licentiousness*, in being *free* to do every thing, and *Slavery* in being *permitted* to do nothing. 2. He has high notions of *Regal Authority* ; but wisely distinguishes between *a King* and *a Tyrant* ; and, tho' he believes it his duty, with the most active *Loyalty* to serve the *former*, he thinks himself not bound to *submit passively* to the *latter*, when he has brought the Religion and Liberty of his Country into extreme danger. 3. He is therefore an hearty friend to the *Revolution* ; and consequently a sworn foe to the doctrine of *hereditary Right, absolute and indefeasible*. 4. He affirms, that *no claim of Right* properly belongs to the Descendants (even admitting Descendants) of *James the second* : but that the only rightful claim is *Lineal Descent, limited by such Conditions as the wisdom of the Nation has fix'd*, for the more effectual security

of our sacred and civil Freedom. 5. He acknowledges this rightful claim in *His Majesty King GEORGE the Second*; to whom he readily swears Allegiance: and this the more readily, as he considers the present ROYAL FAMILY the most likely of all others, to perpetuate the Blessings of *Englishmen* and *Protestants*. 6: But tho' zealously loyal to *The KING*, he is perhaps dissatisfied with *the Administration*: he may think (and yet without proper foundation) that *the Ministry* frequently pursue such Measures, as tend to the detriment and disgrace of the Kingdom: and he may think himself the better *Friend to The KING*, for being an *Enemy* to the wrong Measures of *those*, who are, by their high Office, *The KING's* principal Servants. 7. But then — in order to preserve his Loyalty from suspicion — to perform his Oath of supporting His Majesty to the utmost of his power — and to give weight to his Censures of any Measure, that he apprehends to be wrong — he most zealously supports every Measure, that appears to be right: laying down this, as a fundamental Maxim, “ No one, but “ *The KING's* *Enemy*, can censure, oppose “ and distress ALL the Measures of *The KING's* *Ministry*.”

I must just remark here, by a necessary digression, that the preceding is the proper Character of *every honest WHIG*, as well as of *every honest TORY*; for I can in these days, perceive

perceive no real difference: excepting — that, as the *Tory* (in the Church) thinks more favourably of the *Papist*, than the *Whig* does; so the *Whig* (in the Church) thinks more favourably of the *Dissenter*, than the *Tory* does. But then, as every *Whig* is not a *Dissenter*, nor every *Tory* a *Papist*; so both *Whig* and *Tory* may be sincere *Members* of, and zealous *Friends* to, *The Church of England*: a Church! which, tho' some think it *not absolutely perfect* in every part of its *Forms*, is (I presume) the most *pure* and *primitive* of all the modern Christian Churches, and may well be stil'd *The Glory of the Reformation!*

From the preceding Character of *an honest Tory* we may soon infer that of a *weak* or a *wicked Jacobite*. The *Tory* approves *the Revolution*; the *Jacobite* curses it. The *Tory* denies any rightful claim of the *British Crown* to the *Pretender James* and his *Descendants*; the *Jacobite* takes his very *name* from his *Zeal* for *that Family*. The *Tory* not only allows the rightful claim of *King GEORGE*, which the *Jacobite* denies; but he is resolute to *support His Majesty, to the utmost of his power*, for the security of *the Church of England* and *British Liberty*: whereas the *Jacobite* labours to introduce the *Family of James*, and with him the *Sceptre from France* and the *Mitre from Rome*, to enslave both our *Bodies* and our *Souls*.

These

These principles premis'd, I proceed now to the application; in order to the forming a *fair presumption* (for I pretend to no *demonstration*) as to the *Loyalty*, or *Disloyalty*, of the Old Interest Candidates. Now, Sir, I pronounce *The late Rebellion* to have been *The Grand Criterion*; the critical season, for distinguishing (almost universally) the *Tories* from the *Jacobites*. As the latter always shelter themselves under the name of the former; 'tis sometimes difficult to distinguish them. But, during the season of a *Rebellion*, at any time begun, and carried on to a great height, in favour of the *Pretender*; will not *all real Tories*, especially if bound by the Oaths of *Allegiance* and *Abjuration*, zealously exert their endeavours to suppress such a *Rebellion*: and will not *all real Jacobites*, tho' bound by the same Oaths, be either *cautious* of giving any presumption of their *Loyalty*, or *open* in their *Disloyalty*?

To apply this more particularly. In the year 1745, a most dangerous Rebellion was rais'd, in these Kingdoms, in favour of the *Pretender*, by *Scotch* and *English* Rebels, assisted by Forces from *France*. The Royal Army of Great Britain was chiefly abroad, bravely defending the Liberties of *Europe*. The small Body of Troops at home, tho' join'd by numerous Volunteers, fell before the power of the Rebels. The Rebels advanc'd, dreadfully triumphant, *into the heart* of

of *England*; and threaten'd a speedy attack upon *The very CAPITAL!*—*O. Nox Illa!*
quæ pene eternas huic Urbi tenebras attulisti;
cum Galli ad bellum, Catilina ad Urbem, con-
jurati ad ferrum et flamnam vocabantur: cum
ego te, Flacco, cælum noctemque contestans,
*flens flentem obtestabar!** How did every good
 Man then tremble at the prospect! To
 ARMS, *Britons!* To ARMS! was the cry
 of every loyal subject: and ASSOCIATIONS
 were accordingly form'd, zealously and suc-
 cessfully, in almost every County; which
 animated *The King's Friends*, intimidated
The King's Enemies, and sav'd the three
Kingdoms.

In *Oxfordshire* this glorious Association was
 form'd *Octob. 15, 1745*: begun by *HIM*,
 who inherits the Virtues, as well as the
 Title of *THAT WARRIOR*, whose Sword
 gave—would have given—lasting Li-
 berty to *Europe!* But what his *Arm* had
 won by conquests unparalleled, did not the
 matchless *policy* of others basely surrender?
 Surely they *could not* do this, to qualify
France for accomplishing afterwards, what
 the Betrayers did not live to accomplish them-
 selves—I mean, *The Ruin of their own Coun-
 try!* This *Oxfordshire Association*, thus pow-
 erfully recommended, was subscrib'd by *One
 Hundred and Twenty One* of the Nobility,

* *Cicero pro Flacco.*

principal Gentlemen and Clergy; and among these were Seven Heads of Houses in the University. In this bright Catalogue of *Patriots* I cannot find the names either of *Lord Wenman*, or *Sir James Dashwood*, or *Doctor William King*! But—might not GREAT BRITAIN thus warmly expostulate with every Non-Associator? *Conjuravere cives Patriam incendere!* *Gallorum Gentem, infestissimam nomini (Britannico) ad bellum arcessunt!* *Dux hostium cum exercitu supra caput est!* *Vos cunctamini etiam NUNC?*—*Vos de crudelissimis Parricidis quid statuatis, cunctamini?*—*Catilina cum exercitu in fauibus irget: Alii in finu urbis sunt Hostes*—!*

As to the three Gentlemen beforemention'd, it will not be denied, that they had taken the Oath of *Abjuration*, by which they had bound their Souls—1st. *to the utmost of their Power*, to defend *King GEORGE*; and 2dly, *to the utmost of their Power*, to oppose *the Pretender*: (see p. 26--28) and when should such an Oath operate vigorously, if not in such a Rebellion? The Reasons for not associating, at that dreadful crisis, must, I presume, be either—*the suppos'd unlawfulness of Associations*—*Sickness*, or *unavoidable Avocation*—or *treacherous Disloyalty*. As to the first reason; if such Associations had

* Thus says *the Patriot CATO*; in *Sallust. Bell. Cat.* not

not been declar'd *lawful* by the Greatest Lawyer in the Nation, even common sense might have determin'd, that it could not possibly be *contrary to the Constitution* to support the *Constitution*. Besides: these Gentlemen will certainly allow public Associations to be *lawful*, as a *National Association* has been set on foot, in support of the *Old Interest*—unless they should choose to say, that an Association may be lawful in support of *their cause*, but must be unlawful in support of the *Protestant Religion and English Liberty*! As to the *second* reason; had these Gentlemen been unavoidably prevented from appearing *personally*, on that interesting occasion; would not a Letter, or Proxy, have been as readily accepted from each of *them*, as from many *others*? As to the *third* reason, I determine nothing; but leave *that* to the fair presumption of every Reader.—I shall only add here, that the Names of *The Earl of Macclesfield* and *Sir Edward TURNER* appear amongst the foremost, in the List of *Associators*; as they themselves were in *Zeal*, for the preservation of *Their SOVEREIGN and Their COUNTRY*.

Thus far, as to the *Candidates*. And, as to the *Right* resulting from the votes of the *Freeholders*, on both sides; these points have been reduc'd into **FIFTY QUERIES**, containing in epitome *the Merits of the Election*: so far as appear'd upon the *Poll* and imperfect

fect Scrutiny at Oxford. These Queries have been now publish'd, above three Months. They pretend to be founded on *Facts*; and Facts always speak the most convincing Language. They are certainly *important*; as containing articles, which, if true, must (*so far*) determine candid men in favour of the *New Interest*. And, tho' so long publish'd and so important, *no answers* have yet been attempted — at least publicly, and before the World.

The Honourable House of COMMONS have spent a great part of this Session of Parliament, in considering the *whole Merits* of this important Election. And I make no doubt, but they will determine it, in favour of the *Legal Majority*; in contempt of every *private Insinuation*, and in defiance of every *public Menace*. For such I cannot but consider (but I submit it to the judgment of others) the mention of *The Sword*, in the following paragraph of a Pamphlet just publish'd, call'd *A proper Explanation of the Oxford Almanack, for 1755*. Here, in p. 16, the author says " Nigh to her sits a Lady, " whom I shall venture to call *The Old Interest of Oxfordshire*. She is represented " with the *Scales* and *Tablet*, which is a " hint to us, that she hath the *Laws* and " *Justice* on her side. The *bridled Lion* may " be suppos'd to mark out the great Sub- " jection, in which the heads of that party

" boast to have kept their Mob. But the
 " *Sword* seems to me to intimate some-
 " thing — on which I do not think pro-
 " per, at present, to explain myself any fur-
 " ther."

I have only this one observation remain-
 ing, on the *Old Interest Candidates* and the
 demerit of their *Cause*: that, how heartily
 foever you, Sir, may have wish'd it success;
 you have certainly prov'd an *Enemy to it*,
 by declaring yourself a *Friend*. After the
 many preceding reflections, the world will
 (I presume) conclude, that the most bitter
 Satyr upon the *Old Interest* has been pub-
 lish'd in *DOCTOR KING's APOLOGY*;
 when he says, p. 19 — *he most heartily wish'd*
that Interest success, in conformity to those
principles, which he always profess'd. But
 this leads me to answer the *second Question*
 before propos'd; and that is, *Who are You?*

You, Sir, were born (in conformity to *one*
 of your own accounts) of as *good a Family*,
 as any in *Middlesex*, and heir to *a very ample*
Patrimony: which, I hope, you have not
 yet dissipated either by your *vices* or your
vanity. You pretend, I suppose, to be a
Christian; and, at least, *will not publicly deny*
 the powerful obligations of Religion. You
 have in your possession the *Statutes* of the
 University; have you attended seriously to
 the following *clause* in them — *Porticum illud*

*Δυοπροστόντες remedium, seu verius collodium, Lin-
 gua juravi, Mente in injuratam gero, homi-
 ni Christiano satisfacere non potest; eo ipso a
 Perjurii criminis excusatum reputare se ut de-
 beat.* You are likewise *Principal* of a *Hall*,
 at present, dedicated to the *Blessed Virgin
 MARY*; but you are desirous of altering the
 title to that of *Liberty Hall*. You should be
 very willing, you say (p. 16.) to change one
Saint for the other, *St. Mary* for *St. Liberty*;
 and so you seem to think one as real a
Saint as the other—another Specimen of
 your found Religion! Be that as it may;
 you heartily wish the title of *Aula Libertatis*
 confirm'd by a proper authority: and then,
 in the very same line, you mention your *Ro-
 man Catholic Friends*! And so that is to be
 the Key (is it?) to the proper authority, you
 heartily wish to have it confirm'd by! But,
 if *The Favourite* should be ever invested with
 that proper authority, *LIBERTY* will in rea-
 lity no longer inhabit this once fortunate
 Island; and so the name of *LIBERTY* may
 as well rest on your then crowded *Hall*, as
 any where. But at present, whilst we conti-
 nue *Free*; we are, even now, only free to
 act agreeably to the *Laws*. *Libertas quidem*
est naturalis facultas ejus, quod cuique facere
libet; nisi si quid Jure prohibetur: this, Sir,
 is the language of the *Imperial Institutes*; lib.
 1. tit. 3.

But, can you, *Mr. Principal*, in the hour
 of

of solemn thought, heartily wish a *second Revolution*? Can you bend your knee to Heaven; and, from the bottom of your soul, pray *REDEAT*, &c? One would almost think this to be impossible. For, have you not bound your Soul, to support, to the utmost of your power, *His Majesty King GEORGE*? And, if it were possible, for this *Father of his Country*, to act over the *Tyranny of James* the second; even then your *Oath of Aljuration* would bind you most resolutely to oppose the *Pretender*. Did you, Sir, take the Oaths, with an *intention* to fulfill, or to violate them? If to fulfill; what was your Behaviour in 1745?

— Then was the time for all Rebels to distress their *Sovereign*; either by joining openly against Him, or by refusing to join openly for Him. And may not the latter be consider'd, as ready to rejoice in the progress of that Rebellion, which they refus'd to suppress: studious indeed to preserve *themselves*, whilst the contention should hang *doubtful*; but equally prepar'd with the former to triumph in the destruction of their Country? In what List, on which Side, was then enroll'd the name of *DOCTOR WILLIAM KING*? The names of some other Heads of Houses shone in the *Association for King GEORGE*: but, Sir, —— Yours did NOT. *Num negare audes?* *Quid taces?* *Convincam, si negas.* — *O Di Immortales, ubinam gentium sumus!* *Quam*

Rempublicam habemus ; in qua Urbe vivimus !
 Hic, hic sunt, in nostro numero, in hoc orbis
 terræ sanctissimo gravissimoque Concilio, qui
 de nostrum omnium interitu cogitent ! *

If words have any meaning, if that meaning can be of consequence, if Veracity be a Virtue amongst Christians, and if Perjury be allow'd, even by you, to be a Crime ; let me ask, when can there be a time for loyal men to manifest their *honesty*, if not in the day of danger ? When was His Majesty to be defended ; if not then, when an *implacable Enemy* was in the very heart of his Country, and when some of his *Rebel-Subjects* were advancing to *expel*, perhaps to *captivate*, perhaps to *murder* him ! Then, Sir, when other Subjects, animated with British Zeal, crowded to protect their *truly-British Sovereign* ; some, by their *Swords*, in the Field ; and others, by a subscription of their *Fortunes* : then was the season for every *good Man* to prove himself a *good Subject* ; at least by giving his *Name* at the general *Association*. Then, as the Orator of *Greece* urges it, *then was the time*——but let me not defraud you of the severity of his Reprehension, in his own most emphatical language : and it is impossible, for words to be more strikingly applicable, than the following from *DEMOSTHENES* to *Doctor King*.

* *Cicero in Catilin.* 1.

Εδικεν ο παρελθων χρονος πολλας εποδειξεις ανδρα καλω τε πατε μηδενι, εν οις ουδαις Συ φανησι γεγονως, 8 πρωτος, 8 δευτερος, 8 τριτος, 8 τετταρος, 8 πεμπτος, 8χ εκτος, 8χ οποςοσουν. Τις γαρ συμμαχις, Σε πραξαντος, γεγονε τη πολει; Τις δε βοηθεια, η ιτησις ευγοιας; Τι των απαντων Συ χρησιμος ει; Τις η τοις ευποροις, η τοις αποροις, πολιτικη και ποιη βοηθεια χρηματων παρα Σε; Ουδεικα. Αλλα ω ταν, ει μηδεν τετων, ευγοια γε και προθυμια. Πα; Ποτε; Οσις, ω παυτων αδικιατατε, 8δ' οτε απαντες εις σωτηριαν επεδιδοσαν, εδε τοτε 8τε πιρηλθεις, 8τε επεδωκας 8δεν. Ουκ απορων πας γαρ; Οσ γε ικεληρουομηκας μεν των χρηματων. Εν τισιν 8η Συ νεανιας, και πυνικα λαμπρος; Ηνικ' αυ ειπειν τι κατα τετων δεοι, εν τετοις λαμπροφωνοτατος*.

* As I have never heard, Sir, that you boast of understanding Greek; it may not be improper, for that and other reasons, to give the following Translation: " Then was the time, that gave ample demonstration to every honest and good man; amongst whom you make no appearance. Neither first, nor second, nor third, nor fourth, nor fifth, nor sixth; not even the very least appearance. For what troops were rais'd, by your means, for the defence of the State? What assistance; what mark of your benevolence? In what one thing were you serviceable? What instance of public-spirited and common help accrued from your fortune; either for veteran, or new-rais'd soldiers? None. But, say you, tho' I refus'd to concur in all these, yet have I due benevolence and alacrity. Where? When? What you! unjust above all mortals! who, when all were contributing to the common safety, even then, neither came, nor contributed any thing. You are not necessitous. For, how can that be? You, that inherited so ample a Patrimony! Name then the instance, in which you were strenuous; in which your excellence was conspicuous. Yes indeed—when these very Men (who had dutifully contributed) were to be publicly censur'd, then you exerted your voice gloriously!"

The man, with whom this *Orator* thus expostulates for neglect of duty; in the midst of public danger, does not appear to have had his want of *Patriotism* aggravated by the guilt of *PERJURY*— a Crime this, so atrocious in the eyes of *Heathens*, that the *Egyptians* punish'd it with Death †. And how shall we vindicate from this heavy charge *that man*, who is not ashame'd to countenance a Rebellion in favour of the Pretender to-day, whom he abjur'd yesterday ‡; and refuse his assistance to that Monarch, whom he had sworn with all his power to defend! Would the obligation be at all stronger; if, like the *Ephori of Lacedæmon**, such a man had taken the Oath of Allegiance, once every month? Certainly, *not*. Since this maxim will be for ever true—That he, who qualifies himself for *any Dignity or Place of Trust*, by means of *a promissory Oath*, is bound to perform that Oath, at least as long as he enjoys that Dignity or Trust: and bound as strongly by such an Oath *once* taken, as if he had repeatedly taken it *every day*. If the man so dignified grows *dissatisfied with his Oath*, let him honestly *resign* the Dignity or Trust, held in consequence of it. But if, in defiance of common honesty, he holds fast his Dignity or Trust; and yet resolves to

† *Alex. ab Alex. lib. 6. cap. 100.*

‡ See the *Apology*, p. 5.

* *Xenophon de Lacedam.*

violate that sacred promise, by which only he could obtain it ; that man, if he be not self-condemn'd, must by every serious man be pronounc'd Guilty of wilful PERJURY. And we may pertinently add, from another Grecian Orator, that *The man, who, after being once convicted of Perjury, dares appeal to his Oath in proof of his fidelity, should be told — He must look out either for new Gods to swear by, or for different Hearers to impose upon* *.

I proceed now, venerable Doctor, to conclude this long Letter. I would willingly leave it upon your mind impres'd strongly ; and shall therefore introduce the following speech, originally address'd to an *Old Man*, who was *acting the Rebel* against *His KING*, under whom he enjoy'd *great dignity*. Receive then, with profound humility and deep contrition, the expostulation of *That Honest Patriot, LORD WESTMORLAND*

*If that REBELLION
Came, like itself, in base and abject routs,
Led on by bloody Youth, goaded with rage,
And countenanc'd by boys and beggary :
I say, if damn'd Commotion so appear'd,
In its true native and most proper shape ;
YOU, venerable Father — — —
Had not been here to dress the ugly form
Of base and bloody Insurrection. You !*

* *Æschines de Corona.*

Whose seat is by a civil peace maintain'd;
 Whose beard the silver band of peace hath touch'd;
 Whose learning and good letters peace hath tutor'd?
 Wherefore do YOU so ill translate yourself
 Out of the speech of peace that bears such grace,
 Into the harsh and boist'rous tongue of war?
 Wherein have YOU been galled by The King;
 That YOU should seal this lawless, bloody book
 Of forg'd Rebellion? Never King of England
 Had Nobles richer, or more loyal Subjects!
 This argues then the shame of your Offence:
 A rotten case abides no bandling*.

I have now finish'd my Letter to DOCTOR KING; who, as he has been the warmest advocate for *Liberty*, even to *Licentiousness*, must applaud the *Freedom* of every preceding observation. As to my Friend, whom I have undertaken to vindicate; it seem'd only necessary, to shew the *Falshood* of the late aspersions on his *Moral Conduct*: his works will speak his character in *Learning*. And, as to his former and present Station, I shall only add,—It is more honourable, for a man to begin a Family by his *virtues*, than to end it by his *vices*.

I have a few remarks still remaining, which appear to me of some importance; but not by way of personal Address to my

* Shakespear, *Henry IV. and V.*

present Adversary. Happy shall I think myself; if I should contribute to make *others* ashamed of *A Man*, whom I despair of making (however criminal) ashamed of *Himself*. Happy; if I should contribute to awaken some attention to the just infamy of *Lying*. Since it is now become so customary, *that three to two, against the truth of a Report*, is esteem'd (it seems) at the famous School for Calculation, as a very fair Bet. But, most happy; if I should contribute to raise a more general Detestation of, one of the most atrocious of all crimes, *wilful Perjury*.

In the University of *Athens*, to its everlasting infamy, there was erected, by the advice of a *CRETAN*, a Temple to *CONTUMELY* *. But no *House*, devoted to one of the most ignominious *Vices*, will ever be tolerated in the University of *Oxford*. *Tully* speaks of a certain School, call'd *The Catiline Seminary* †; as existing in *Rome*. But, shall not *CATILINE the Second*, with his blue and white Eagle †, be oblig'd to decamp from his Station *nearer home*?

Tho' my Friend has been abus'd as an *Enemy to the University*; I would make no reprisal of that nature, without evidence. Rashly, and without grounds, to deal about

* *Illud vitiosum Athenis, quod Epimenide Creti suadente, fecerunt CONTUMELIÆ farum. Virtutes enim, non Virtus, consecrare docet.* Cicero de Leg. lib. 2.

† *Cicero in Catilin. 2.*

such dangerous appellations, is no mark of Honesty, nor indeed of Discretion. " No Citizen, says Plutarch, should be thought an Enemy; unless he be such as *Aristion*, or *Nabis*, or *CATILINE*, a meer disease and imposthume in the community. But, as the Musician gently gives a greater or less tension to the string of his instrument; so shculd we bring those to an unison, whose note is somewhat different: and not passionately or opprobriously attack them as Offenders."* Indeed, if any season can make the most pressing application necessary, from one friend of the University to another; and justify even *Censure upon the Loyal*, for not being most explicit in their Loyalty; that season is Now.

The University labours under very unfavourable imputations, because the well-affectioned are not more publicly and more generally explicit in their Affection. And, there is at present another, perhaps a stronger reason. The Nation seems to be on the brink of a very dangerous *War*: a War, with our most potent and most inveterate Enemy: a War with that Enemy, who so lately kindled a *Rebellion*, in the very heart of our Coun-

* Δεις εχθρον μηδενα νομίζειν πολεμον· αν μη τις οἱ οἱ Αριστιν, η Ναβις, η Κατιλίνας, νοστρα κατ αποστολα ποιεως εγβενθατ. Τε; δε αλλως αταδιλας, ωσπερ αριστονομη επιτελεονα κατ χαλωνα τηρησις εις το εργατηριον αγαν, μη τις αγαφανεσ στις οργη κατ προς επειθουσεν. Dr. Repub. gerind.

try, in favour of the *Pretender*. The same *Tool* will be, no doubt, ready to be sent upon the same errand ;—if the temper of the Nation shall be judg'd at all favourable to so dreadful an enterprize. The attention of many good men will be fix'd on the University, as the seat of Learning and the school of Virtue, in order to catch from thence the spirit of Zeal for or *against* the present Establishment. The prospect of success must arise, in the penetrating Eye of *France*, from the assurances of *Disloyalty* in many British Subjects. And yet, never did an injur'd Nation arise to vindicate its wrongs, with a spirit more justly indignant ; with a *Preparation* more *expediticus*, more honourable to itself, and more *formidable* to the treacherous Enemy.

*The French, advis'd by good intelligence,
Of this most dreadful Preparation,
Shake in their fear ; and, with pale policy,
Seek to divert the English purposes.*

*O ENGLAND ! ————— [do,
What might'st thou do, that Honour would thee
Were all thy Children kind and natural !
But see thy fault ! France hath in thee found out
A nest of hollow bosoms ! * —————*

* *Shak spear, Henry V.*

*Deas immortales, Quirites, precari, venerari,
atque implorare debetis ; ut, quam Urbem pul-
cherrimam florentissimamque esse voluerunt, hanc
omnibus hostium copiis terra marique superatis,
a perditissimorum civium nefario scelere defen-
dant †.* THIS was the pious and power-
ful exhortation of the *Roman Orator* to his
Brother Heathens ! — Oh ! for that glorious
Fire, to kindle the same Piety, the same Pa-
triotism, in every *Protestant and Englishman !*
May *Disloyalty*, that bane of the public Peace,
be hunted, punish'd, banish'd from every
corner of the Kingdom, with such exem-
plary Severity, as becomes men not yet
weary of their own Happiness ! May *every*
Traitor, that has dar'd be *open in his Treason*,
even tho' under the slender covering of *Al-
lusion*, tremble under the Wrath of all honest
men ; who will prove tender to *themselves*,
to *a thousand others*, to *their whole City*, in the
chastisement of *That One !* — If there
be *A Man*, whose past conduct now fixes
the imagination of every Reader ; let *the*
seasonable example be made of *HIM !* *Qui PA-
RENTES habetis, ostendite Istius suppicio, vobis*
homines impios non placere. Quibus LIBERI
*sunt, statuite exemplum, quæ pœnæ in civi-
tate sunt hominibus hujusmodi comparatæ ! **

† *Cicero, in Catilin. 2.*

* *Cicero, ad Heren. lib. 4.*

Permit me now, Ye venerable Fathers, and others the Younger Members of the University of OXFORD ! permit me, dutifully prompted by zeal for the glory of our ALMA MATER, and the Happiness of our COUNTRY, to address you, in the words of your favourite *Roman Orator*; whose language, animated with more emphasis and energy than mine, will recommend the Supplication much more successfully. And here, let me first address my self, in general, to *the whole Body*; then (in the order of the words last quoted) to *the Junior*, and then to *the Senior* members of our Illustrious University.

“ *Vobis* igitur (*ACADEMICI!*) manus
 “ supplex tendit *PATRIA* communis. *Vobis*
 “ *se, Vobis* vitam omnium civium, *Vobis* arcem
 “ et capitolium, *Vobis* aras Penatium, *Vobis*
 “ omnia templa Deorum commendat. Rei-
 “ publicæ dignitas, bona, fortunæ, libertas,
 “ *vestræ* sapientiæ fideique commissa credita-
 “ que esse videntur.

“ *Vos, ADOLESCENTES!* et qui nobiles
 “ estis, et qui ingenio et virtute nobilitatem
 “ potestis consequi, ad *eam rationem*, in qua
 “ multi *HOMINES* Novi et honore et gloria
 “ floruerunt, cohortari fas sit. *Hæc* est una
 “ via et laudis et dignitatis, a bonis viris et
 “ sapientibus laudari et diligi ; nosse descrip-
 “ tionem civitatis a majoribus nostris sapien-
 “ tissime constitutam. *Huic hominum generi*
 “ (*Hominibus scilicet Novis*) fateor, multos
 “ effe

" esse adversarios et invidos: sed mihi est
 " oratio cum Virtute, cum Dignitate, cum
 " Iis, qui se Patriæ, qui suis Civibus, qui
 " Gloriæ natos arbitrantur. Neque eos in
 " laude positos videmus, qui incitarunt populi
 " animos ad *seditionem*; aut qui claros viros,
 " et bene de Republica meritos, in invidiam
 " aliquam vocaverunt: at eos, qui horum
 " impetus represserunt; qui *fide*, qui con-
 " stantia, qui magnitudine animi, consiliis
 " audacium restiterunt.

" Vos, denique, PATRES CONSCRIPTI,
 " et VIRI ætate, virtute, et doctrina venera-
 " biles! ad Majorum vestrum imitationem
 " liceat excitare. Qui in celeberrima hac
 " (*Academia*) se commoverit, cuius non
 " modo *factum*, sed *inceptum* ullum *conatum* ve
 " contra Patriam deprehenderitis; sentiat
 " hic esse Consules vigilantes; esse egregios
 " Magistratus, esse Arma, esse Carcerem;
 " quem vindicem nefariorum ac manifesto-
 " rum scelerum Majores nostri esse volue-
 " runt. Quid est, quod *Reipublicæ Guberna-*
 " *tores* intueri debent? Id quod est præstan-
 " tissimum, CUM DIGNITATE OTIUM.
 " Hujus otiosæ dignitatis hæc fundamenta
 " sunt; *Religio, Potestates Magistratum,*
 " *Leges, Fides, &c.* In tanto Civium numero
 " sint, qui conversiones *Reipublicæ* quærunt;
 " aut qui discordiis ac seditione pascuntur.
 " Boni, nescio quomodo, tardiores sunt; et,
 " *principiis rerum neglegētis*, ad extremum
 " ipsa

ipsa **denique** necessitate excitantur; ita ut
 nonnunquam, dum *Otium* volunt etiam
sine Dignitate retinere, ipsi *utrumque aimit-*
tant. Propugnatores autem Reipublicae
 qui esse voluerunt, si leviores sint, descif-
 cunt; si timidiiores, defunt: *permanent* illi
 soli, qui sunt tales, qualis **VI^R ILLE**, ad-
 modum et vere reverendus, qui non minus
 fide erga *Rempublicam* summa, quam me-
 ritis erga *Religionem* optimis, diu inclaruit;
 quales sunt insuper *Gubernatores*, numero
 ad minimum ——, amore erga Patriam
 non solum *sincero* (id etenim per se parum
 prodest) sed etiam *publico* præ cæteris cele-
 berrimi. Perpauci sunt in hoc ordine, qui
 aut ea, quæ imminent, non videant; aut ea,
 quæ vident, dissimulent: qui spem *Catilinæ*
 mollibus sententiis aluerunt. **Quis** tamen
 non putavit, ejus voce maculari *Rempub-*
licam? Ecquì seditiosus, cui Ille non fa-
 miliaris? Cui bene dixit unquam bono?
 Bene dixit? **Imo**, quem fortem et bonum
 civem non petulantissime est infectatus?
 Si talium civium vos tædet; offendite.
 Sin hoc animo quam plurimos esse vultis,
 declarabitis hoc judicio, quid sentiatis: hoc
 judicio vivendi præcepta dabitis. **VETE-**
RIS FURORIS maturitas in vestri consulatus
 tempus erupit. Sed hoc vestrum sit de-
 cretum —— Secedant improbi; secernant
 se a bonis; abeant quo digni sunt. **CATI-**
LINA, cum summa Reipublicæ salute, et
 cum

" cum tua peste ac pernicie, ac eorum exi-
 " tio, qui se tecum parricidio junxerunt,
 " proficisci ad impium bellum ac nefas-
 " trium. Tum Tu, DEUS OPTIME
 " MAXIME ! quem *Statorem* hujus URBIS
 " atque IMPERII vere nominamus, *Hunc*, et
 " hujus socios a tuis aris, a tectis Urbis ac
 " mœnibus, a vita fortunisque civium om-
 " nium arcebis " !

THE END.



A

POETICAL SOLILOQUY;

EXTRACTED from a late

A P O L O G Y;

Kindly communicated by an eminent HAND.

C A T I L I N A

*concionando, abutendo, mentiendo, decipiendo,
prævaricando, perjurando, Gloriam adeptus est.*

1.

SH A L L I, triumphant I, again
With *Vermin* enter in the Ring :
'Gainst *Snakes* and *Vipers* draw my Pen,
That rage and hiss, but never sting ?

2.

In vain they strive to spit their Gall,
Each little Art of Vengeance try ;
If by a *Savage* doom'd to fall,
'Tis by a *Lion* I must die !

3.

'Twou'd stain and sully my great Name,
With *Pigmies* for Renown to vie ;
And mine would be *Domitian's* fame,
Who triumph'd, when he stabb'd a *Fly* !

What cou'd I earn, to pay Pains,
My Zeal and ~~to~~ to requite?
Just what to ~~be~~ a ~~large~~ gains
That wrecks his fury on a *Kite*!

5.

The Brave should with the Brave contend,
No tame to crush whom we despise;
Cæsar from *Brutus* meets his End,
And, by *Achilles*, *Hector* dies!

6.

Each Wretch a fatal hazard runs,
With Me conflicting for Renown;
Since one of *Oxford's* thund'ring Guns
Can beat ten *Windsor Canons* down!

7.

Bullets and Bombs I need not chuse,
My puny Rivals to repel;
Powder and Ball of little use,
Where Whips and Rods will do as well!

8.

Whose Eloquence, when match'd with mine,
In *English*, or in flowing *Latin*,
Does with the self-same lustre shine? —
As Canvas, when compar'd with Satin!

9.

Did *Plato*, *Tillotson*, or *Hyde*,
Each for his Country's Glory zealous,
E'er speak so bold, as when I cry'd,
Si hoc non est, ab, quid est Scelus! Have

Have ye not heard of Benches broke,
 Loud Theatres my Praises ring ;
 Each Box exclaiming, as I spoke —
This must be TULLY — or be KING !

11.

Oh Sound ! still pleasing to my Ear,
 Which through the raptur'd Circles ran !
'Tis PERICLES (each cry'd) we hear !
Some Deity — or, more than Man !

12.

The Gods, who on Olympus meet,
Debating on affairs above,
Ne'er heard a Voice so strong and sweet — .
Thus Pallas charms ! thus thunders Jove.

13.

'Twou'd neither brighten nor adorn
 The Glory of my Patriot Crown,
 To quell those *Insects*, which I scorn,
 Who shake and tremble, when I frown !

14.

The hissing *Rockets*, they prepare,
 In one short Moment soar and sink ;
 Blaze, swiftly mounting in the Air,
 Give one loud bounce, then fall and stink !

15.

Fix'd on a solid Base below,
 All shocks my Fortress can endure ;
 Let Lightnings flash, let Tempests blow,
 It braves the Storm, and stands secure !

16.

When *Priests* with wicked *Courts* unite,
 And Malice does with Pow'r combine ;
 It chears my honest Bosom quite,
 To boast — that *Oxford still is Mine* !

17.

How sweet and ample the Amends,
 For all my Watchings and my Woes ;
 To find the Virtuous all my *Friends*,
 And none but Fools and Slaves my *Foes* !

18.

Fearless each night I press my Bed,
 Quite calm, when to my Couch I move ;
 Since 'tis the *Guilty* only dread
 The Thunders of avenging *Jove* !

19.

Let then each *Courtly Miscreant* know,
 That dares oppose my royal Will ;
 The Ink, I draw against a Foe,
 Shall, sure as venom'd *Ars'nic*, kill !

20.

Ye Sons of *Freedom*, who remain
 Untainted yet, once more attend
 (My Counsel's seldom weak or vain)
 To the kind precepts of a Friend !

21.

No more with *vile Informers* mix,
 To our wise Schemes each Spy a Foe ;
 Abhor'd by *Erebus* and *Styx*,
 By *Gods* above and *Men* below !

When

22.

When this base Band is drove away,
 Our Projects daily who defames ;
 At Chapel — we may seem to pray
 For **GEORGE** — at home, halloo for **J—s** !

23.

If these to lurk within her Walls
 Our *Alma Mater* does endure ;
 Whelm'd in the dust our Freedom falls,
 And who, alas ! can plot secure ?

24.

When *St. John* rul'd, in *Ormond's* reign,
 Without a dread we us'd our Pen ;
 And sung in peace the blissful strain —
The King shall have his own again !

25.

With loud applause thro' my Hall,
 Each Chamber and each Garret rung ;
 My *True-Blue* Pupils, one and all,
 Uniting in the merry Song !

26.

Each Guardian Pow'r we shou'd invoke,
 And breathe to Heav'n a pious Pray'r,
 That we may safely crack a Joke —
 And when 'tis honest — may forswear !

27.

Our Foes, when banish'd hence, or fled,
 That Wreath shall round my Temple bloom ;
 The verdant Laurel grace my Head,
 Sent by a Royal Friend from *Rome* !

28.

Let Envy then her Ink prepare,
 To stain and blacken my Renown ;
 At His RETURN, she'll see me wear,
 For Britain sav'd, A CIVIC CROWN !



F I N I S.

